

1 September 86

To: All Churches

From: District Committee

re: Church Standard Operating Procedures

The District Committee felt that each church may want to begin working on their church standard operating procedures at the time that you receive the draft copy of the SOPS. These District SOPS will be voted on at the Fall District Conference. Each chartered church or church applying for charter status must have local By-laws or SOPS approved by their local congregation. As each of you may realize, each church will be reviewed soon after the first of the year to meet the new church standards. By the Spring conference, the status of each church should be known. This is needed for General Conference, 1987.

Good luck with your new beginnings!!!!

CHURCH STATUS STANDARDS AND PROCEDURES

GULF LOWER ATLANTIC DISTRICT

OF THE UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

I. OBJECTIVE

under
~~As an addendum to~~ the church status standards established by the Universal Fellowship of Metropolitan Community Church By-Laws (hereinafter called "the Fellowship"), the Gulf Lower Atlantic District (hereinafter called "the District") sets the following standards and procedures for the commissioning of churches, the chartering of churches, and the admission of new works.

II. VOTING CHURCH BODIES

A. Chartered Churches

UFMCC Chartered churches must meet the requirements set forth in the Fellowship By-Laws (Article VI B 2) and additional requirements set by the District.

1. These churches must have a stable membership which demonstrates:

- a. a pledged commitment to uphold the Statement of Faith and the By-Laws of the Fellowship,
- b. a willingness and ability to support a full-time Pastor,
- c. a willingness to provide to the limit of its ability for the expenses of its Pastor and lay delegate(s) to District and General Conferences,
- d. plans (list of stated goals) for continuing work and growth in the areas of worship, congregational care, evangelism, education, stewardship, *care of the parish* ~~pastoral care~~, and mission.

2. These churches must also be able to pay or provide the following:

- a. At least 10% of its offerings to the Fellowship and at least 5% of its offerings to the District, *EXCEPT RECOGNIZED DESIGNATES FUNDS ASPEC BY UFMCC BYLAWS.*
- b. In a pastoral contract:
 - (1) a package of at least the equivalent of \$231 per week (52 weeks), which shall be deemed full-time compensation;
 - (2) expenses for at least one clergy conference per year; and
 - (3) health insurance.
 - (4) The church office is to be provided outside the pastor's home.
 - (5) The Pastor's contract is to be presented to the congregation, accepted by both parties, and submitted in the packet for charter church status.
 - (6) The Pastor's contract is to include *115* two days a week off *of which 2 may be consec + the 2nd rest at* each week, *there is to be 4 consecutive weeks* ~~for~~ for vacation, and *the* consideration of some weekends off on a regular basis. *disc 8 past.* Sick leave is to be determined by both parties.

(7) Goals for the care of the pastor are to be included in the contract.

- c. Church facility expenses (office and phone included),
- d. Expenses to support the mission of the church as stated in the seven-fold goals of the church (worship, congregational care, evangelism, education, stewardship, pastoral care, and mission).
- e. Full and reasonable expenses to conferences for the Pastor^(s) and delegate(s).

3. The Pastor of a Chartered Church must be ^{UFHCC} Fellowship credentialed clergy or be in serious pursuit (registered with the CCCC, taking courses and exams, and complying with the credentialing process of the Fellowship). Exceptions will be determined by the District Committee. (District Standard Operating Procedures, Article IV B 3)

B. Commissioned Churches

Commissioned churches must meet the requirements set forth in the Fellowship By-Laws (Article 6 B 1) and additional requirements set by the District.

1. These churches must show a pledged commitment to:
 - a. uphold the Statement of Faith and the By-Laws of the Fellowship,
 - b. actively support the work of the church over the next year,
 - c. provide adequate financial support to carry out the work of the church over the next year,
 - d. insure that those people signing the petition have a record of attendance at organizational meetings.
2. These churches must also be able to pay or provide the following:
 - a. At least 10% of offerings to the Fellowship and at least 5% of offerings to the District,
 - b. In a pastoral contract:
 - (1) a package of at least \$5.77 per ^{contracted} hour (Note: credentialed Fellowship clergy must be contracted for at least 12 hours per week to maintain their credentials),
 - (2) expenses for at least one clergy (or training) conference per year,
 - (3) health insurance,
 - (4) phone expenses (base costs and church long distance) and additional expenses for space when the office is in the pastor's home. (Note: Offices in homes are not encouraged for three reasons: Security of the pastor's home, security of church records, and the increased potential for career burn-out),
 - (5) other feasible expense items (car allowance, etc.).
 - c. Church facility expenses.
 - d. Expenses to support the mission of the church as stated in the

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1154
557
\$67.24
67.24
\$134.48

seven-fold goals of the church (worship, congregational care, evangelism, education, stewardship, pastoral care, and mission).

- e. Full and reasonable expenses to conferences for the Pastor and delegate(s).

III. SPECIAL WORKS

B. Except to take requirement may be made by the Dist Comm. & approval of Dist Conf

Those bodies created by extraordinary circumstances, ^{may be created} and/or directly supervised by the District Conference/Committee.

IV. NEW WORKS

- A. ^{Parish EXT} New Works shall be established by the District Committee when:

1. There is some interest in forming a congregation in the community where the congregation is to be based.
2. There is an established Metropolitan Community Church that, ^{IS ABLE AND} willing to serve as a Parish, providing guidance and fellowship to the new group to become a congregation, and a Fellowship church.
3. There is some indigenous leadership ready to deal with such issues as worship space, time, commitment, and financial affairs.

- B. ^{Parish EXT} When a New Work has been authorized by the District Committee, the District Coordinator shall, ^{in consultation with the local cong.} appoint ~~a person as~~ Pastor with approval of the appointment by the District Committee.

1. The Pastor shall be responsible for reporting monthly to the District Coordinator and at regular meetings of the District Committee.
2. The Pastor shall be responsible for seeing that at least 10% of all offerings shall be remitted to the Fellowship as an undesignated offering, and that at least 5% of all offerings shall be remitted to the District as an undesignated offering, seeing that accurate financial and attendance statistics are maintained and reported to the District Committee and the District Coordinator.
3. The Pastor:
 - a. must receive one-half the weekly offering up to \$70 per week,
 - b. shall conduct a minimum of one weekly church service on Sunday,
 - c. shall be provided reasonable telephone and operating expenses.
4. Any person seeking to serve in the office of Student Clergy or Deacon must apply in the Parish church for appropriate supervision by the Board of Directors. If the Parish church does not have Fellowship credentialed clergy in pastoral leadership, the applicant may apply to the District for supervision. A suitable advisor will be found for admissible candidates.

V. PRE-EXISTING WORKS

Pre-existing works applying for ~~New Work or~~ Commissioned Church status shall meet the requirements as specified in the District Church Status Standards.

VI. PROCEDURES

- A. These standards and procedures shall take effect upon adoption and shall be incorporated at the local church level immediately. Each existing ~~New Work and Voting~~ Church Body must make application for the appropriate church status by January 1st, 1987.
- B. ^{Signal} Application for church status is to include verification of the fulfillment of the requirements as specified in these standards, respective to appropriate church status. Items to include in the application are:

1. The history of the local church body.
2. A petition of support of Statement of Faith and By-laws of the Fellowship and stated goals for continuing work and growth in the areas of worship, congregational care, evangelism, education, stewardship, pastoral care, and mission by active members of congregation.
3. The current Pastoral contract.
4. A complete financial statement, including assets, pledged tithes and offerings, and liabilities.
5. The current fiscal budget.
6. A membership growth chart.
7. A chart of the average weekly attendance per month from previous year.
8. A chart of the average weekly offerings per month from previous year.
9. ~~A copy of all contracts which the church holds.~~ ^{state personnel}
10. A goals statement for each area of the seven-fold goals of the mission of the church (worship, congregational care, evangelism, education, stewardship, ~~stewardship~~, and mission).
11. Other pertinent information as requested by the District Coordinator or District Committee.
12. Names, addresses, telephone numbers of the church staff, student clergy, board members and deacons.
13. A copy of the local by-laws or standard operating procedures.

- C. ~~5~~ ^{person designated by the} copies of each application is to be submitted to the District Coordinator and each member of the District Committee and each member of the Church Leadership Committee.

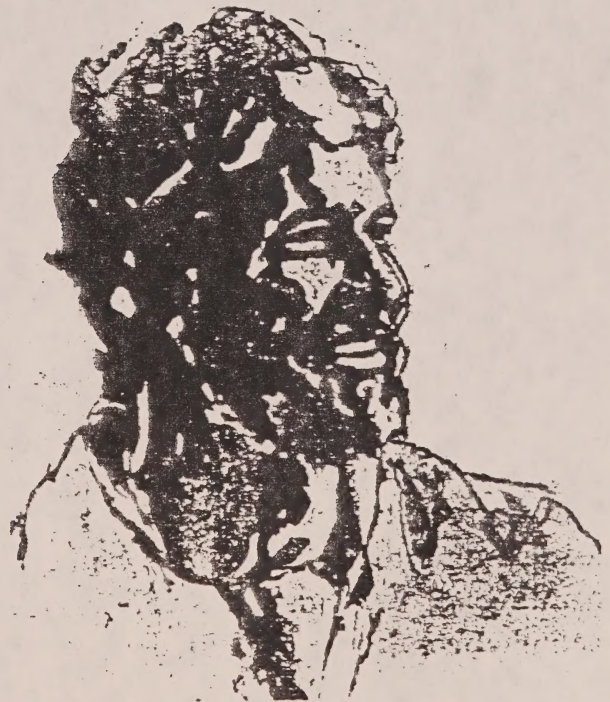
D. Church Status Review

1. The church status of each chartered church ~~will~~ ^{MAY} be reviewed by the District Committee every ~~five~~ years. The petition for review submitted by each chartered church should give evidence of continued fulfillment of specified requirements and further growth and progress in each area of the seven-fold goals of the mission of the church.
2. The church status of each commissioned church will be reviewed by the District Committee on an annual basis. The petition for review submitted by each commissioned church should give evidence of continued growth and progress toward charter status.

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3. The church status of each New Work will be reviewed by the District Committee on an annual basis. The petition for review submitted by each New Work should give evidence of continued growth and progress toward commission status.
4. In the initial church status application, each church body may designate the District Conference (Spring or Fall) during which it wishes to have its status reviewed (on an annual or biennial basis). If a church does not designate a preference for future review dates, the District Committee will assign such.
- E. In the event of a previously Chartered Church applying for Charter under the new 1985 By-Laws, the District Committee, if approving the Charter under those standards and procedures, ~~may recommend~~ ^{will recommend} that the congregation hold their charter from the original date of charter.

*"I'm so GLAD
I'm a part of the
Family of God!"*



"Smiling Christ" by
Lawrence Zink. ©
Lawrence Zink, St.
Anthony Messenger
Magazine.



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A n A L T E R N A T I V E P R O P O S A L o f B y - L A W S
a n d S T A N D A R D O P E R A T I N G P R O C E D U R E S
for the Gulf Lower Atlantic District, UFMCC

This draft is based on careful review of
the circulated proposed SOPs and Church-
status SOPs for the District, and of the
By-laws and SOPs of the Northwest District

I NAME and SUBORDINATION

The Gulf Lower Atlantic District of the Universal Fellowship of Metropolitan Community Churches is established by action of the General Council of the UFMCC pursuant to the UFMCC By-laws Article V, C, 1, which established the District's boundaries. The District is composed of the Metropolitan Community Churches within those boundaries and the clergy with UFMCC credentials who are members in good standing in those local Church bodies. The By-laws of the UFMCC, as amended from time to time by the General Conference, shall always govern the application and interpretation of the District's By-laws and SOPs, which shall be deemed to be amended automatically, without further action, to comply with the By-laws of the UFMCC whenever any discrepancy is found by the General Council. The District Conference shall be the final interpreter of the meaning and effect of the District's By-laws and SOPs unless the General Council issues an advisory interpretation under UFMCC By-laws Article V, D, 3, which interpretation shall at once become binding upon and throughout the District.

II DISTRICT CONFERENCES

District Conferences shall be held twice each calendar year, once in the autumn and once in the spring. The time and place of a District Conference shall be determined and announced at least one year in advance. It is the responsibility of the District Coordinator in cooperation with the District Committee to recommend the times and places of future Conferences to the District Conference in session.

A A quorum to do business at a District Conference is established by the UFMCC By-laws Article IX, B. If a quorum is not found after the District Clerk's roll call, those present shall adjourn to meet again at a time and place when a quorum can reasonably be expected.

B Commissioned and Chartered Churches shall send one Lay Delegate for each one hundred members in good standing carried on their respective rolls, or for any fraction thereof. Such Delegates, together with other lay persons specified hereinafter, shall constitute the Lay House of the District Conference.

- II C Persons holding UFMCC credentials as clergy who are members in good standing of a local Church body of the District shall constitute the Clergy House of the District Conference.
- D District Officers shall be seated in the appropriate House with voice and vote.
- E Lay Pastors shall be seated in the Lay House with voice but without vote.
- F Persons who hold credentials as clergy from another Christian denomination, and who are actively seeking UFMCC credentials, and who exercise a pastoral office in the District, by appointment or by election, shall be seated in the Clergy House with voice but without vote.
- G New Works shall send an Observer to District Conference to be seated in the appropriate House with voice but without vote.
- H District Conferences shall be conducted according to the rules of the most recent General Conference insofar as those rules are applicable. The District Coordinator, as president of the Conference meeting, may request approval to appoint a Parliamentarian for the meeting.

III DISTRICT OFFICERS

District Officers are identified in the UFMCC By-laws Article V, C, 3. An additional Officer of the Gulf Lower Atlantic District shall be a Clergy Representative, elected by the Clergy House in the way prescribed for the election of a Lay Representative.

- A The District Committee includes all District Officers and is identified in the UFMCC By-laws Article V, C, 2.
- B The District Coordinator in cooperation with the District Committee shall set the times and places of meeting of the Committee, and shall propose the agenda of business at such meetings. When requested to do so by any other three members of the Committee, the District Coordinator shall call a meeting of the District Committee.
- C The District Committee may delegate its work but not its responsibility. If the Committee delegates any part of the work assigned to it under UFMCC By-laws Article V, C, 2, b, it must direct that work and report the work and the delegation to the next District Conference. The Committee must determine that the costs to be incurred in any delegation of work can be properly met by the District Budget.
- D The District Committee is the administrative branch of the District and carries out, between Conferences, the District's policies, plans, and decisions. Therefore the Committee is responsible to prepare, in consultation with the persons and local Church bodies which will use them, all forms for reporting to District.
- E If any office of the District falls vacant, the District Committee shall appoint to it a person, otherwise qualified, who is a member in good standing of a local Church body of the District, to serve until the next District Conference which must elect to any unexpired term of that office.

III F The District Coordinator, the District Treasurer, and the District Lay Representative shall be elected at the autumn District Conference in General Conference years (odd numbered years), the District Coordinator to a term of four years, and the others to a term of two years. The Assistant District Coordinator, the District Clerk, and the District Clergy Representative shall be elected to two-year terms at the autumn District Conference in even-numbered years.

IV COMMITTEES, COMMISSIONS, TASK FORCES and SPECIAL WORKS

The District Committee may create committees, commissions, task forces, and special works, to accomplish defined objectives; and shall name the persons to serve on such groups. Such action must be reported for approval to the next District Conference. The District Conference may call such groups into existence and call upon the District Committee to name their members and direct their work.

1. The District Committee may appoint individuals to special responsibilities (for example: editor of a newsletter) and shall direct their work and report the appointment and the work to District Conference. No person shall hold such an appointive position and an elective position at the same time.

V RECALL

The District Conference by a majority vote of both houses may recall any person holding appointive office or responsibility. District Conference may recall any person holding elective office, without bringing charges under UFMCC By-laws Article V, C, 2, c, by vote of two-thirds of those present and voting in each house.

VI ADOPTION and AMENDMENT

A These By-laws shall come into effect when adopted by a vote of two-thirds of those present and voting in each house at a District Conference.

B These By-laws may be amended by vote of two-thirds of those present and voting in each house at a District Conference.

1. Amendments may be proposed by the Board of Directors of a Commissioned or a Chartered Church, by the District Committee, or in a motion duly seconded on the floor of a District Conference meeting.
 - a. Amendments proposed by a Board of Directors or by the District Committee must be circulated to clergy and lay delegates and Boards of Directors, at least thirty days prior to the District Conference to which they will be submitted.
 - b. Amendments proposed in motions from the floor shall be tabled without further action to be debated and voted on at the next District Conference.

AN ALTERNATIVE PROPOSAL OF STANDARD OPERATING PROCEDURES for the Gulf Lower Atlantic District, UFMCC

I TERMINOLOGY

In complying with and interpreting the By-laws of the UFMCC and of the Gulf Lower Atlantic District, the following terminology is adopted for the sake of clarity.

PASTOR The title Pastor is applied in this District only to persons holding UFMCC credentials as clergy, or to persons holding credentials as clergy from another Christian denomination who are actively seeking UFMCC credentials.

LAY PASTOR The title Lay Pastor is applied in this District to persons exercising a pastoral office by appointment or election who do not hold credentials as clergy. It shall be the title applied to Student Clergy and Deacons exercising pastoral office.

CLERGY The clergy are those persons who hold UFMCC credentials, licensed or ordained. The title is applied as a courtesy rightly extended to those who hold credentials as clergy in another Christian denomination, but that courtesy does not in and of itself entitle a person to be a member of the Clergy House

LAY PERSON A lay person does not hold credentials as clergy

CHARTERED CHURCH A Chartered Church is a local Church body which was granted a charter by the Board of Elders of the UFMCC prior to General Conference 1985 or which was granted a charter by the General Council UFMCC

COMMISSIONED CHURCH A Commissioned Church is a local Church body described in UFMCC By-laws Article VI, B, 1

NEW WORK A New Work is a local Church body without commission or charter, referred to in UFMCC By-laws Article VI, A, 2, and VI, B, 2

SPECIAL WORK A Special Work is an extension of the ministry of District and of UFMCC in a form other than that of a local Church body, with an objective or in a setting or in circumstances not amenable to establishment of a New Work

HOUSE The Clergy House and Lay House are subordinate units functioning in the voting process at District and General Conferences, and have no other function in this District.

II MEETINGS

The District Conference meeting in the autumn will be constituted primarily as a business meeting, the Conference in the spring as primarily an occasion for fellowship in spiritual renewal and recommitment. But it is understood that inevitably some business will come before the spring Conference, and that necessarily there will be an emphasis on fellowship and spiritual renewal at the autumn Conference

- II A At the autumn District Conference the District Committee, in its report, will present plans for the year to come, and make any proposals they deem wise regarding District policy and functioning. At the spring Conference the Committee will report on the state of the District and the progress of its undertakings.
- B Reports of District Officers regarding the exercise of their offices will be made to the autumn District Conference.
- C In cooperation with the District Clerk the District Committee will circulate Minutes of District Conference within sixty days of adjournment to all persons registered for that Conference. It is the responsibility of any who wish to call for corrections or additions to those Minutes to do so in writing to the District Clerk in advance of the next Conference which must adopt the Minutes.
- D In cooperation with the District Treasurer the District Committee will send financial reports to all persons registered at the previous District Conference, on a quarterly basis. It is the responsibility of persons who wish to pose questions about such reports to do so in writing in advance of the next Conference which must adopt the report(s).
- E In cooperation with the District Treasurer the District Committee will propose an annual Budget, for adoption at the autumn District Conference, and will circulate that Budget to the Boards of Directors of all local Church bodies and to the clergy of the District, to be received at least thirty days before that Conference.
- F In cooperation with the District Coordinator the District Committee will propose an agenda for business and a program for worship and other activities for each District Conference, and will circulate such proposals to the Boards of Directors of all local Church bodies and to all clergy, to be received at least thirty days before that Conference.
- G The costs of a District Conference shall be met by the District, to whatever extent registration fees for the Conference, set by the District Committee, do not cover such costs. Any profit from a District Conference shall be added to the the General Funds of the District. Offerings at services of worship, unless taken in response to an appeal of the UFMCC, will be added to the District's General Funds. But offerings received at a Sunday service of worship shall be divided equally between District and the local Church body, if there be one in the place Conference meets.
- H Any person or group or local Church body desiring to conduct any fund-raising activity at a District Conference must obtain permission in advance from the District Committee.

III NEW WORKS

New Works may be established by the District Coordinator in cooperation with the District Committee when the following conditions are met:

- A Local leadership is evident and is willing and able to confirm interest in their community in forming and supporting a Metropolitan Community Church;
- B and when such local leadership is willing and able to make arrangements for local publicity and for space for worship, to secure essential financial support, and to exercise prudent stewardship in administering and accounting for funds for the proposed New Work.
- C When the District Committee agrees to establish the New Work, the District Coordinator shall appoint a Pastor or a Lay Pastor to serve until the next District Conference when the Coordinator may reappoint the person.
- D A New Work is responsible to remit tithes to District and UFMCC each month, and to provide to the limit of its ability a stipend for the Pastor or Lay Pastor, and expenses for its Observer to District Conference.
- E At a congregational meeting, chaired or attended by the District Coordinator or the Coordinator's representative, the New Work shall elect a Clerk, a Treasurer, and an Observer, to serve terms of six months. Those persons, with the Pastor or Lay Pastor shall constitute the Board of Directors of the New Work.
- F The District Coordinator, in cooperation with the District Committee, may request the District Conference to close a New Work for reasons fully reported at the time.
- G It is the expectation of the District that a New Work shall qualify to be a Commissioned Church within two years but not less than one year; and it shall be the responsibility of the New Work, in cooperation with the District Coordinator and District Committee to report to a District Conference why that expectation is not met if it is not.

IV COMMISSIONED CHURCHES

Commissioned Churches are defined in UFMCC By-laws Article VI, b,1.

- A It is the expectation of the District that a Commissioned Church shall qualify to be a Chartered Church within five years but not less than two years; and it shall be the responsibility of the Commissioned Church, in cooperation with the District Coordinator and the District Committee, to report to a District Conference why that expectation is not met if it is not.

V CHARTERED CHURCHES

Chartered Churches are defined in UFMCC By-laws Article VI, B, 2.

VI REVIEW of CHURCH STATUS

The District Coordinator and District Committee, in cooperation

with the Board of Directors of the local Church Body shall review the status of each New Work at least once a year, of each Commissioned Church once a year, of Chartered Churches every five years. Such review can be conducted at other times by mutual agreement between the Coordinator, Committee and Board of Directors.

A Matters to be covered in each review of Church status shall always include

1. The Church's records of attendance at worship, of giving to support the life and work of the Church, of provision for the expenses of Pastor or Lay Pastor and Lay Delegate(s) to District and General Conference in whole or in part, of adequacy of space for worship and other activities;
2. The Church's record of regularly and fully reporting to District and UFMCC and of paying tithes to District and to UFMCC fully and on time;
3. The quality of Church life as evidenced by the presence or absence of factional strife within the congregation or between the congregation and the Pastor or Lay Pastor;
4. and how well the requirements set forth in UFMCC By-laws Article VI, B, 1 and 2, are being met

B It is the expectation of the District that local Church bodies compensate their Pastors or Lay Pastors as adequately as local finances permit; and it shall be the responsibility of the Board of Directors and Pastor or Lay Pastor of a local Church Body, in cooperation with the District Coordinator and District Committee to report to a District Conference how the local Church body is planning and budgeting to move toward full support of the Pastor or Lay Pastor in any case in which that support is not being given.

1. The standards of the District for adequacy of support for Pastors and Lay Pastors are:
 - a. up to half the amount of weekly offerings up to \$100 a week in New Works,
 - b. \$150 a week in Commissioned Churches
 - c. \$200 a week in Chartered Churches
2. But in determining the adequacy of compensation account shall be taken of income from secular employment or other sources, and whether the work expectations of a Pastor or Lay Pastor are proportionate to the compensation actually paid.

C Other standards used by the District Coordinator and District Committee must be reported to and approved by a District Conference before being applied in a review of Church status.

to: Clergy and Lay Delegates to District Conference
from: Gilbert H. Lincoln
re: uninvited comment on "Church Status Standards & Procedures" circulated in anticipation of District Conference, 31/x/'86 -- 2/xi/'86 in Columbia, SC.

COVERING LETTER dated 1 September 1986: in fact one does NOT "realise each Church will be reviewed soon after the first of the year to meet the new church standards." And one really needs to know by what mandate or by whose authority the procedure is called for? Wise or not as it may be, such a procedure so soon as everyone is getting aligned with the General Conference 1985 By-law amendments seems to call for important work to be done so hastily it will probably be poorly done.

CHURCH STATUS STANDARDS & PROCEDURES

page 1: In general terms question must be raised about an ADDENDUM to Church status standards established by the UFMCC. First, such an "addendum" rightly ought to be a statement of means adopted in District to meet the UFMCC standards but cannot rightly be an extension of those standards which only the General Conference can make by means of By-law amendment; Second, if such an "addendum" is offered and adopted to be a guide for District and its officers as they implement UFMCC standards, it should be adopted to take effect at a stipulated date far enough in the future for persons and groups to make ready to comply without undue disruption of current ministries. Such ministries generate a momentum and a dynamic which have to be altered carefully, with all deliberate speed, so that coming into compliance with new guide-lines will augment and not disrupt the lives and ministries of the Churches.

The UFMCC By-laws, V, C, 2, b (page 15, ll 3-7) require that the District Conference adopt and approve the proposed CSS&P and, by inference, can amend the proposal or set dates for its implementation.

CSS&P, II, A: The UFMCC By-laws at V,C,1 recognise District Conferences as "legislative gatherings of the District for the purpose defined in Article V,A,4." Article V,A,4 deals with implementation of local By-laws, SOPs and policies, but it is to be questioned seriously whether Districts can set forth "additional requirements" equal in force and effect to those set forth in the By-laws: to do that would be in effect to create local amendments to the UFMCC By-laws by a process the By-laws themselves do not contemplate or permit.

CSS&P, II, A, cont'd

The UFMCC By-laws, VI,B,2 (page 22, 1110-25) refer explicitly to commissioned Churches seeking chartered status. The same Article VI,B,2 (11 25-34) refer to standards to be met to maintain charter, and provide for a mandatory review of charters at least once in five years. It is to be questioned with genuine care and seriousness whether District and its Committee can, under that passage, set standards for already-chartered Churches as though they were commissioned Churches applying for charter. It seems specious to pretend that the provision for at-least-once-in-5-years review can be stretched to cover start-up operations under newly proposed District SOPs even when legislative authority is accorded District Conference.

CSS&P, II, A, 1: Is it really necessary to reiterate By-laws requirements in District SOPs? or might that repetition in effect lengthen and complicate the District document unnecessarily?

CSS&P, II, A, 2: The District Committee really does its job when it asks the District Conference to adopt goals or objective standards for the future, especially as regards annual review and at-least-5-year review of commissioned and chartered Churches. The standards need to be set, and a date for each to become effective needs to be set, and conditions under which standards might be extended or waived need to be established. As the proposal is written it effectively arrogates power, presumably to the District Committee, to revoke an existing charter in the name of ex post facto standards. Power to revoke charters is reposed in the General Council, V,A,5 (p 13, 11 23-24). Notice also that the same considerations apply to commissioned Churches, certainly the quondam Missions, and arguably the bodies which were Study Groups.

CSS&P, II, A, 2, b, 1-7: Very little in the lives of the Churches is quite as sensitive as the matter of compensation to and care of the pastor. Clearly those are also matters of prime concern to the Fellowship as a whole. While not many District Churches can at this time provide a salary of \$12,000 a year together with clergy conference costs, health insurance, telephone and office-at-home and car-use costs (likely to aggregate \$15,000 a year if not more), it might be a healthful motivation to the Churches to set forth a scheme of incremental additions to present compensation according to a time-line which would bring a Church to the desired level in a reasonable time, without making costs of the pastorate wholly disproportionate to costs of ministries, of space, et cetera.

CSS&P, II, A, 3: The By-laws are explicit at V,B,2, about the responsibilities of "that person" the congregation elects to be Pastor. It was deliberate in GSS that no mention was made of UFMCC clergy status of that pastor. Whether that was wise or not on the part of GSS, our By-laws stand as written, and implementation must not overreach to effect amendment. GSS saw the pastorate as a role necessary in the whole life of the Church, and the clergy as a body of professional persons: it did not regard the two as congruent however often they overlap. To require an elected pastor to be a clergyperson is to affirm a theology not all UFMCC people can or would endorse.

The first part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, which are based on the principle of the uncertainty of the position and momentum of the particles. The second part of the paper is devoted to a discussion of the experimental results obtained in the study of the structure of the atom. It is shown that the experimental results are in good agreement with the theoretical predictions of quantum mechanics.

The third part of the paper is devoted to a discussion of the application of the theory of the structure of the atom to the study of the properties of matter. It is shown that the theory of the structure of the atom can be used to calculate the properties of matter, such as the density, the specific heat, and the refractive index. The fourth part of the paper is devoted to a discussion of the application of the theory of the structure of the atom to the study of the properties of light. It is shown that the theory of the structure of the atom can be used to calculate the properties of light, such as the wavelength, the frequency, and the intensity.

The fifth part of the paper is devoted to a discussion of the application of the theory of the structure of the atom to the study of the properties of the nucleus. It is shown that the theory of the structure of the atom can be used to calculate the properties of the nucleus, such as the mass, the charge, and the spin. The sixth part of the paper is devoted to a discussion of the application of the theory of the structure of the atom to the study of the properties of the elementary particles. It is shown that the theory of the structure of the atom can be used to calculate the properties of the elementary particles, such as the mass, the charge, and the spin.

The seventh part of the paper is devoted to a discussion of the application of the theory of the structure of the atom to the study of the properties of the universe. It is shown that the theory of the structure of the atom can be used to calculate the properties of the universe, such as the density, the temperature, and the expansion rate. The eighth part of the paper is devoted to a discussion of the application of the theory of the structure of the atom to the study of the properties of the future. It is shown that the theory of the structure of the atom can be used to calculate the properties of the future, such as the density, the temperature, and the expansion rate.

CSS&P, II, B: the same considerations apply with regard to commissioned Churches as to chartered ones.

CSS&P, III: One would appreciate illustrative examples of the kind of thing a "special work" might be or do that a Church body or committee or commission or task-force could not.

CSS&P, IV, B, 3, a: the same standard or goal could be as well set, and more flexibility obtained, by stipulating that the "Pastor may receive" rather than "must receive" It may be necessary or may seem wise to move to that standard incrementally or conditionally over a period of time.

CSS&P, V: Surely one of the most important things the autumn '86 District Conference will deal with is how to translate the former designations of church bodies into the new terminology. In doing that it is opportune and wise to set standards to be applicable at the first review of commissioned Churches formerly Study Groups or Missions and of chartered Churches holding their charter prior to General Conference '85; and it might be opportune and wise to set yet higher standards for subsequent reviews. But it would seem that elemental fair play and common sense call for setting those review dates and setting them far enough in the future -- say, spring District Conference '87 for commissioned and autumn District Conference '87 for chartered Churches -- that the Churches can come into compliance without dislocating their existing ministries and procedures and dynamics but as a recognised and welcomed period of guided growth and maturation toward standards which are so sane they commend themselves and so important they require consensus and continued effort.

CSS&P, V, B: A charter having been granted by the Board of Elders in time past cannot be revoked by a District authority or act. What can and should be done by District is to set forth the standards for initial and subsequent review of charters, and those standards need not and probably should not be identical. Coming into good-faith compliance with a new scheme of standards can and should be a welcome growth experience over a period of time, not a wrenching disruption of current effectiveness of local Church life and ministry.

to: Clergy and Lay Delegates to District Conference
from: Gilbert H. Lincoln
re: more uninvited responses, this time to the proposed
District Standard Operating Procedures

In general: The SOPs could be a lot shorter, therefor less complicated to read and use, and therefor more likely to get the timely attention they need and deserve, if they did not include wholesale quotations from the UFMCC By-laws.

It would seem to be sufficient to say something like this for Article I:

"The Gulf Lower Atlantic District is established under the By-laws of the Universal Fellowship of Metropolitan Community Churches. The By-laws of the UFMCC, as amended from time to time, shall always govern the application and interpretation of the District's Standard Operating Procedures and the actions of all District officers. The District's SOPs shall be considered to be amended automatically to comply with UFMCC By-laws at anytime any discrepancy is found. The District Conference itself shall be the final interpreter of the meaning and effect of its SOPs unless the General Council of the UFMCC issues an advisory interpretation under the UFMCC Bylaws, V, D, 3, a, which interpretation shall be binding upon and throughout the District."

PROPOSED ARTICLE

IV, B, 3: UFMCC By-laws, V, B, 2, pointedly do not specify that a Pastor must hold credentials as a clergyperson. It is most undesirable that District SOPs give any appearance of non-compliance with Fellowship By-laws.

But it would be entirely in order for the SOPs to specify that it is the District's policy and goal that all Churches in its bounds be served by Pastors who hold clergy credentials, and that District Committee and the District Coordinator shall be guided by that policy wherever feasible in giving or withholding approval of elections of a Pastor in a Commissioned Church. Such language as this should have that effect:

"It is the goal and policy of the District that all Pastors serving Churches within the District hold credentials as clergy in the UFMCC, or be clergypersons from other denominations who are seeking UFMCC credentials. The District Committee and District Coordinator may make exceptions, on an annual basis, when they think necessary."

IV, C, 3: The UFMCC By-laws at IV, B, 2, c, ii, give responsibility to the District Coordinator to approve, or not, only Student Clergy appointed and approved in Commissioned Churches. District SOPs therefor must make careful distinction between such cases and the cases of Student Clergy appointed and approved in Chartered Churches.

VI, D: apparently intends to establish what shall constitute a quorum to do business at a District Conference. But surely it is such a "quorum" which shall consist of 55% of eligible clergy and lay delegates, not the District Conference itself which "shall."

Suggestion: "A quorum to transact business at a District Conference shall consist of at least 55% of the eligible clergy and 55% of the eligible Lay Delegates. If the District Clerk does not find such a quorum present after a roll call, those present shall adjourn until a time and place stated when they expect a quorum to be present."

VI, E: probably means to refer to a "proposed agenda," but should be explicit.

Suggestion: "The program and an agenda proposed for adoption by the District Conference must be approved and distributed by the District Committee 30 days prior to the Conference."

VI, H: probably means to refer to a "budget proposed for District Conference action" and should say so explicitly.

Suggestion: "A budget proposed for District Conference action must be approved and distributed by the District Committee not less than 30 days prior to the date of the Conference."

VI, K & VII, B: call for District to meet costs of registration, travel, housing, and "per diem" for members of the District Committee. It may indeed be necessary and desirable for District to meet those costs, but isn't the Budget proposed for District Conference action the best place to make specific provisions which could then be flexible, adaptable, in terms of ever changing circumstances and costs?

Suggestion: Omit VI, K, and let VII, B, read: "The District adopts responsibility to provide in its Budget funds to meet travel, housing, registration and food costs for members of the District Committee or other persons on official District business. It is the responsibility of the District Committee to approve in advance the incurring of such costs to be reimbursed, within the over-all total(s) approved by District Conference in its adopted Budget."

VIII, D: is arguably a good idea, but it is clearly outside the prerogative of District to prescribe such matters to a chartered Church. In dealing with commissioned Churches the approach should be consultative, not prescriptive. There is a vast difference between a good idea and a legislated requirement which is not strictly necessary to procure compliance with UFMCC By-laws and polity.

IV, D, 3: The UFMCC By-laws at IV, A, 2, c, ii, make the same provision for Deacons appointed and approved in Commissioned Churches as for Student Clergy; and District SOPs need to be drafted accordingly.

Moreover, UFMCC By-laws do not speak of persons "applying" for the office and work of Deacon, only of their appointment and approval. There used to be current in the Fellowship an aphorism to the effect that "the Exhorter (Student Clergy person) seeks the office; the office seeks the Deacon." In those days the distinction seemed important and genuine. Perhaps it still is, in view of what the By-laws say at IV, A, 2, and IV, B, 2, regarding the two offices.

V, A, 3: probably needs to be drafted a little more carefully to accommodate the above three observations (if those observations should be accepted....) The CLC probably does need to concern itself regularly with the matters specified in SOP V, A, 3, and the District Coordinator and District Committee probably need to be consulted and to contribute to the CLC's deliberations. But the object of the CLC would seem to need to be to share experience, information, procedures, and insights about these matters with a view to a coherence if not a uniformity of practice in the Churches of the District.

V, C, 3: is not clear whether Liaison District Coordinators will or may or should have a vote in the District Committee. Elsewhere "ex officio" customarily means the right to participate in discussion, and that is clearly desirable for Liaison District Coordinators to do in District Committee. But if District wishes them to vote, regularly or only on certain occasions, the SOPs should say so.

V, E: The only UFMCC By-laws reference to "good standing" has to do with Deacons being "members in good standing of a local church body." Further on V, B, 4, there is reference to the number of Lay Delegates a "voting church body" may have as contingent on its number of "members in good standing."

Suggestion: that the SOP V, E, read simply "All District Committee members, voting clergy, and Lay Delegates to District Conference, as well as any other persons elected or appointed to any responsibility in the District, must be members in good standing in a local church body."

VI, A & B: seem to be not quite consonant with one another. One would suppose that the time and the place of a District Conference would need to be set at the same time, either 18 or 12 months in advance. If SOP V, A, concerned itself only with the primary purposes of spring and autumn Conferences, then SOP V, B, could set the provisions for establishing time and place of Conferences.

GULF LOWER ATLANTIC DISTRICT

Documentation Needs for Church Status Review

CHECKLIST FOR CONGREGATIONS APPLYING FOR CHARTER CHURCH STATUS

- _____ Completed and signed petition (enclosed in packet)
- _____ Completed Attendance and Offering Form (enclosed in packet)
- _____ Copy of Goals for work and growth in the following areas:
 - worship
 - congregational care
 - evangelism
 - education
 - stewardship
 - care of pastor(s)
 - mission
- _____ Copy of budget including:
 - minimum of 10% of offerings to UFMCC
 - minimum of 5% of offerings to GLAD
 - minimum pastor's package of \$12,000 per year
 - pastor's health insurance
 - payment into UFMCC Pension Plan
 - phone expenses
 - church facilities expenses
 - finances to support stated goals
 - full and reasonable expenses to conferences for both pastor and lay delegate(s)
- _____ Current financial statement
- _____ Chart of the average weekly attendance per month for last year
- _____ Chart of the average weekly offering per month for last year
- _____ Copy of Pastor's Contract (signed by all parties)
- _____ Copies of current contracts of the congregation
- _____ Church history
- _____ Names, addresses, and telephone numbers of staff, student clergy, deacons, and board members
- _____ Copy of local By-laws or Standard Operating Procedures (approved by congregation)

1- Fold Goal Statement

Example:

	6-mnth-goal	1-year-goal	2-year goal
CONGREGATIONAL CARE	Develop visitor follow-up - 3/15/87 Care-calls "to all contacts" - month of Feb 87		
EVANGELISM		New Outreach to Piedmont PK - Sunday Invitation - Spiritual Renewal at Pied. PK... by 6/87	
EDUCATION			To have completed an inductive study of Paul's letters. Different teacher for each epistle. Intersperse Paulian study with "Ecumenical Language" (similarities of faith-languages)
STEWARDSHIP	To call Rev. Christine Oscar for "God's Potatoe" sermon To get time & title for "the little things"	To increase personal tithes by \$5.00 @ month. To have tithed a "Fellowship / District Bonus"	
PASTORAL CARE	To have cut pastors known twice To have raised salary \$25.00 @ month To have thrown "thank you" dinner	To have increased health insurance to include dental care Birthday "bonus" To have had 12 - different people call w/ ILV message	
MISSION	Survey special needs of the disabled in cong., community "Ferret" those who sign for deaf ministries		
WORSHIP	To involve more congregational members Develop a choir		

NOTE: This is step #1 in a "Management By Objective" format. The next development would answer the questions: "Whose responsibility?" "How much will it cost?" "By when and to whom" is step 1 "due?", "Where?"

11.00 this is a helping page. Don't have to use this form but need this info

PASTORAL CONTRACT SAMPLE

We, the congregation of _____ MCC, do contract with _____
for the year of _____. Salary will be \$_____ for the first
6-months of the year with an increase to \$_____ for the second
half.

"Restoration time," will be _____ days vacation, _____ personal days,
and _____ sick days. The pastor will have _____ Sundays off a year.

The pastor will provide leadership for the church to reach its
7-fold Statement of Goals and will fill the office as described
in the UFMCC By-laws.

Our goals for furthering caring for the pastor are as follows:
(Use your creativity--pastoral care does not always have to cost
money...)

NOTE: The Board of Directors can sign for the congregation once
the contract has been accepted by all parties. It is mandantory
that the pastor's signature appear on this document.

Sign _____

Pastor

BOD _____

VM

C

T

ETC.

ETC.

PETITION FOR COMMISSIONED CHURCH STATUS
GULF LOWER ATLANTIC DISTRICT
UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

We, members of _____,
request that the District Committee of the Gulf Lower Atlantic
District (GLAD) consider our application to be a Commissioned
Church in the Universal Fellowship of Metropolitan Community
Churches (UFMCC). To that end we affirm our support of the UFMCC
Statement of Faith and will be governed by the By-Laws of UFMCC
and the Standard Operating Procedures of GLAD. We will seek and
accept the guidance of the District as we grow and we will extend
our cooperation to the other Churches, the District and the
Fellowship.

We further pledge, as signers of this petition, to individually
and personally support the ministry of this congregation through
the next year by regular attendance at worship, by participation
in church sponsored activities, by active participation at
Congregational Meetings, by financial support, and by expressions
of loyalty.

In faithful witness of this petition we affix our signatures on
this _____ day of the month of _____ in the year
_____.

Members

Jon Martin
Riley Lambert
Dean Martin
Vivian Sillman
Lyle M. [unclear]
Thomas J. Roe
Rev. Brown
John P. Pettibone

Friends

Bobby J. Hendrix
Jackson Martin

As elected Clerk of the Board of Directors, I certify the persons
who have signed this petition are members of _____.
Signature _____ Date _____

PETITION FOR CHARTER CHURCH STATUS
GULF LOWER ATLANTIC DISTRICT
UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

We, members of _____,
request that the District Committee of the Gulf Lower Atlantic
District (GLAD) consider our application to be a Charter Church
in the Universal Fellowship of Metropolitan Community Churches
(UFMCC). To that end we affirm our support of the UFMCC Statement
of Faith and will be governed by the By-Laws of UFMCC and the
Standard Operating Procedures of GLAD. We will seek and accept
the guidance of the District as we grow and we will extend our
cooperation to the other Churches, the District and the
Fellowship.

We further pledge, as signers of this petition, to individually and personally support the ministry of this congregation by regular attendance at worship, by participation in church sponsored activities, by active participation at Congregational Meetings, by financial support, and by expressions of loyalty.

In faithful witness of this petition we affix our signatures on this _____ day of the month of _____ in the year _____.

[illegible]

As elected Clerk of the Board of Directors, I certify the persons who have signed this petition are members of _____.

Signature _____ Date _____

GULF LOWER ATLANTIC DISTRICT
ATTENDANCE AND OFFERING FORM

Congregation: _____

Current Status of Congregation: _____

Status Applying For: _____

Record of attendance, offerings and expenditures for past year.

MONTH	DATE	ATTENDANCE		OFFERINGS		MONTHLY
		a.m.	p.m.	a.m.	p.m.	EXPENDITURES
1	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
2	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
3	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
4	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
5	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
6	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____

STATE OF NEW YORK
DEPARTMENT OF TAXATION
INCOME TAX RETURN

7	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
8	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
9	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
10	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
11	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
12	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____	_____
TOTALS	_____	_____	_____	_____	_____	_____

Any incurred indebtedness from last year: _____

MCC AT MOBILE

PASTOR'S REPORT

April-October 1986

MCC at Mobile is now 18 months old and has been an active force in the community for social action programs (Helpline, Buddy training, Mobile Gay and Lesbian Community Council, the Gay Pride picnic, etc.), none of which happened before we arrived on the community scene and most of which are staffed by church members in some fashion (with community persons added, of course).

Currently we are preparing ourselves to further be of service to the community should the need arise through the Buddy program and our AIDS outreach. Unhappily, our main contact at U.S.A. Medical Center, Mr. Phil Ward, medical social worker, will be leaving at the end of November and that entry to the medical community will need to be re-established. We still, however, have a good working relationship with Dr. Clifford Dacso. Additionally, we have made contact with Mr. Joe Smith, an instructor in nursing at U.S.A. who has been added to our community of supporters, trainers, and friends. As our faith has taught us, "one door closes, but another opens."

Our growth has not been "phenomenal." We did not expect it to be, considering that we were beginning work where many people had advised us that nobody would come out to anything as public as a church service. We have, however, in checking over the attendance record, seen steady increase in our attendance, with very few exceptions. A year ago, we were running at about 10 per Sunday, six months ago in the teens, we are now in the 20s. The growth has been stable and rewarding and we believe it will continue, particularly since we have more people attending than we have members currently.

The mobile society and the economic situation in Mobile has hurt our growth. Two of our members left in direct response to long-term underemployment of one of them. They have relocated to Atlanta, and we hope will become active in the MCC there. Another member began a relationship during "Fun in the Sun," and is moving to Montgomery, where she is already active in the congregation there. We have members committed to not only this church, but to UFMCC as well, who will continue their involvement wherever they are called. New members have come forward just since their leaving, people with much the same attitudes, and we look forward to steady involvement from their successors. There is a potential for us losing one more member, again due to underemployment, who may be relocating to the Carolinas. We have had to place one member on the inactive list. Since she is military and we have been asked to not send any mail to her on-base address, we are contacting MCC at Pensacola (where she lives) to try to transfer her membership back to them.

Our relationship with St. Peter's Lutheran Church has remained solid. Through our treasurer's contacts, we were able to replace the two broken compressors in the air conditioning system, thus making the system operational again. This has been helpful to us in retaining members over the summer, but also helpful to St. Peter's. Additionally, through the personal friendship evolving between the two pastors and their spouses, a supportive climate continues to grow between the two churches. We are welcome and cared about. They know we care about them and their problems. We will again be sharing in the Thanksgiving and Christmas basket effort by St. Peter's, and everyone is invited to bring foodstuffs for

the baskets, but also remembering that people who receive Food Stamps cannot purchase non-food items, our unique contribution has been housekeeping items which cannot be purchased with food stamps such as soap, detergent, paper products, etc.

In the six months immediately past, we have received 5 new members, performed 2 baptisms, 2 holy unions, and 2 funerals. We have made innumerable hospital and home visits through the illnesses of church and community members. We have held many, many social events in our home, inviting not only church members, but friends from the community as well. Additionally, we have had women-only events for the purpose of supporting women in the church and women in the community (not all of them gay) who needed the kind of non-threatening support we could provide.

We have been helpful to a group of authors who are writing a mystery novel with a gay-AIDS theme. The church as a whole has made itself available to them for insights into gay men's lives, gay activism, the work of the church, etc. We may suddenly find ourselves in print in some fashion!

One of the most important means of outreach we have had has been the Rap Group. Successful outreach has been made to many, many people, not all of them church members, who have needed a supportive place to meet people, enjoy the interaction in a drug/alcohol free space, and also benefit from the discussions. We have had fun, serious discussions, and even some tears but the raps go on. We will begin a totally new series, beginning again with the first topics and inviting new people to come join us.

An additional small group has met for Bible study and we are engaged now in an overview of the New Testament. We will be continuing that study for some months to come, and will follow it with an overview of church history and doctrine, in order to help ourselves become more aware of the diversity in Christianity and how it got that way and help ourselves understand those of different backgrounds when they come into our church. MCC at Mobile is comprised of people from conservative, mainline, and liberal Protestant backgrounds, but additionally we are nearly 1/3rd former or present Roman Catholics. We need to share our faith backgrounds in order to understand better what we are trying to communicate.

As we have worked through the Church year fully for the first time, we have found that the many emphases theologically present in a balanced worship based on the traditional church year have tended to broaden our members appreciation of what the church really teaches. Some have been offended by the insistence on social action as a part of Christian reality. Remembering that Luke has been the gospel source for this year, and that Luke's unique contribution has been in the area of the overturning of the status quo, we have had some people angry about our insistence that this is the teaching of the Gospel. We would not be true to UFMCC's persistent pattern of involvement in social justice issues if we did not take the advantage of the timely presentation of the gospel and its message of social justice and involvement in bringing to fruition the Dominion of God. An overwhelming number of our members have continued to support and become further involved in that ministry and we thank them for their being faithful to the call of the Christ, to "Come, follow me." Some, particularly non-members who had not been through the presentation of MCC's beliefs in new members' classes, have not understood this and have attempted to dissuade

members about our involvement in social justice issues. We hope that members have been able to convince them that MCC does, indeed, have a long history of involvement and support of such issues.

Our newsletter has not been published as regularly as we would have liked. The Board member with that responsibility is among those leaving, and the newsletter has suffered in that transition. We hope to get it back on the track for the rest of the winter. The newsletter has been a good tool for getting word out about our activities, our beliefs, and especially the rap topics, thus bringing us people.

The Clerk's and the Treasurer's reports will bear out much of what we are saying. We are financially in respectable shape, able to meet our commitments and even increase some of them from time to time. We are planning a pledge drive for this fall, in order to really be able to plan our spending in advance.

For me personally, this ministry has been a very supportive and happy one, and I look forward to its continuation. There is a good possibility that I will have my Masters in Theological Studies this June and I anticipate that that will bring no changes, except 3 small letters after my name. Rev. D'Aunay has provided some booklets which describe a doctoral program by correspondence and tape, and that is a further area of enrichment which I plan to look into, following the ending of the program at Springhill.

My job seems relatively secure at the hospital, and I anticipate no changes there, unless a possibility arises for part-time instead of full-time work, thus giving more time for the church.

I thank the church members for their constant support of the church, of our community activities, and of me personally. I look forward to continuing to serve you as your pastor through the next few years, at least.

Finally, our NEEDS: We need new Board members and some have already come forward seeking places of service. We need additional deacons who can serve our community and our church. We need student clergy who are willing to go through the process of preparing themselves for ministry and ministering while they prepare. Springhill has an excellent program and is actively courting additional students. We will propose to the district that anyone interested in education at that level should contact us and Springhill and we will see what we can do to help them become adjusted to Mobile and live here and work with us while they further their education.

We are doing well for a church which is 18 months old. Not flashy, but constant, and we entrust our growth to God.

Respectfully submitted,

Rev. Marge Ragona
Rev. Marge Ragona

CC: District Coordinator
District Committee

Congregational Meeting- April 20, 1986

Clerk's Minutes

The meeting was called to order by the pastor. The pastor's report, the clerk's report and the treasurer's report were read and accepted.

In order to meet UFMCC's criteria for commissioned churches, the congregation discussed and planned the following items for the coming year:

Pastor's Salary- SLACC's recommendation that all full-time clergy be paid a minimum salary of \$12,000.00 a year was adopted at the Oct. 27, 1985 congregational meeting, and is in effect with MCC at Mobile paying an annual salary of \$3900.00 [\$75.00 weekly] for a one-quarter time pastor.

Worship- The following suggestions were offered to improve the worship service

- a] Shorten Service
 - add more servers for communion
 - shorten prayers
 - shorten singspiration
- b] add choir and/or special music [both have been implementd at various times.]

Education - A Bible study has been added to the church schedule as suggested. The study meets every Wednesday at 8 pm at the pastor's home.

Outreach - Suggestions made to better reach the community:

- a] Add MCC at MOBILE to the religion page in the Mobile Press Register.
- b] Change the address listed in the Alabama Forum
- c] Listing in the Gay Yellow Pages and other like publications
- d] Posters about MCC in the local bars
- e] Continue church newsletter
- f] Begin a Parents of Gays chapter
- g] Continue the Rap series
- h] Offer a Gay/Lesbian Speaker's Bureau

Community Service-

- a] Start a Buddy System for Persons with AIDS
- b] Rejuvenate HELPLINE
 - Put HELPLINE posters in the local bars
 - Place HELPLINE listing in the Alabama Forum
- c] Start a Gay/Lesbian AA chapter

Fundraisers-

- a] Hold a flea market in May
- b] Sell fajanitas during Gay Pride activities
- c] Wash cars

Improve Visibility of MCC in the community- Suggested that:

- a] Flyers and publications be distributed during Gay Pride Week
- b] MCC at Mobile organize and participate in community athletic competition
- c] Follow-up on all visitors to our church
- d] Utilize the Sunday bulletin to contact members and loyal friends who miss services and other related church activities

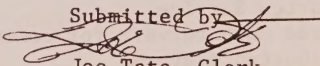
Postal Permit- A pledge from Tom R. was accepted to purchase a postal permit to cut down on our mailing expenses

Deacon's Pantry

A deacon's pantry will be started to accumulate food and non-food items for needy members of our community

The meeting was adjourned.

Submitted by


Joe Tate, Clerk

June 8, 1986 Church Congregational Meeting

Clerk's Minutes

This was a called meeting of the congregation to discuss the purchase of a used air-conditioning compressor to replace the unit at St. Peter's which was beyond repairing.

Fourteen [14] voting members were in attendance giving a quorum of two-thirds.

A motion was made to form a gift committee to purchase an available air-conditioner from Mike F's mother.

VOTE-- 11 Yeas
1 Nay
2 Abstentions

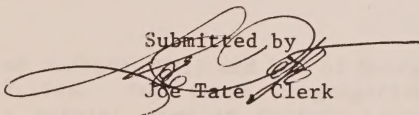
Committee consisted of: Tom, Bob, Ken, Mary Ann, and Rev Marge.

\$305.00 was received at the meeting. An additional \$140.00 was pledged.

Motion was made to accept the "Fun In The Sun" committee, chaired by Joe T., with Carol D., Judson M., Marty H., serving on the committee. The motion passed with no further discussion.

The meeting was adjourned.

Submitted by


Joe Tate, Clerk

Clerk's Report

Oct. 26, 1986

Service Request

Ken Jones is still serving in the Deaconate candidate position. Vivian G. resigned her position as Student Clergy Candidate.

Board Members

Positions held at the present time are: Treasurer- Tom R., Clerk- Joe T., completing the term of Ron H., Outreach Chairperson- ~~John P.~~ ^{RESIGNED}, and Publication Chairperson- ~~Carol D.~~ ^{MOVED TO MONTGOMERY}, completing the term of Mike F.

Lay Degelate

Ken J. has served as our elected lay degelate this year and Larry H. as our alternate degelate.

Receiving of New Members

Priscilla, Sherri, Harold, James and William were received as members August 16th, 1986.

Baptisms

Sherri and William were baptised Aug 16th, 1986

Holy Unions

Rev. Marge has performed two Holy Unions: one for two members of the church and one for two members of the community.

Funerals

Rev. Marge has conducted two funerals: one for the father of a member and the other for a member of the community.

District Outreach

We hosted the members of MCC of Jackson, Ms., and MCC of Montgomery, Al., during the weekend of August 15-17, 1986. Our three congregations enjoyed social occasions, a beach party, a special show at Society Lounge and an outdoor church service on the river.

NEWLY ELECTED TO BOARD: HAROLD MCINNES
WILLIAM CRAFT } OUTREACH & PUBLICATIONS

NEWLY ELECTED PELEGATE: LARRY HUTSON

ALTERNATE: PAT BROWN

CHURCH ATTENDANCE: THIRD QUARTER 1986

<u>MONTH</u>	<u>TOTAL ATTENDANCE</u>	<u>WEEKLY AVERAGE</u>	<u>NUMBER OF SERVICES</u>
JUL	94	23.5	4
AUG	142	28.4	5
SEPT	86	21.5	4
	<u>222</u>	<u>24.7</u>	<u>13</u>

Note: "Fun in the Sun" AM Worship Service 8/17/1986 attendance--32.

MCC at Mobile has had 19 visitors in our worship services who had never attended our service before from July 6th through September 28, 1986.

Inactive Members

Rita P. last attended MCC at Mobile July 21, 1985.

Voting Members

As of Oct. 26, 1986--- 25

APR 21 THRU OCT 25

	Initials	Date
Prepared By		
Approved By		

[illegible]

EXPENDITURES - 1986

APRIL 21 THRU OCT 25

Prepared By	Initials	Date
Approved By		

	1	2	3	4	5	6	7	8	9	10	11	12
	APR	MAY	JUN	JUL	AUG	SEP	OCT					
1 PASTORS STIPEND	4000	41000	27500	27500	30000	37500	22500					TOTALS
2 PASTORS PHONE		5790	2895	2895	2895	2895	2895					190000
3 PASTORS TRANSPORTATION		2000	2000	2000	2000	2000	2000					20265
4 ST PETERS TITHE		4000	5000	5000	5000	5000	5000					12000
5 A/C PURCHASE			46755	5000	5000	10000						29000
6 AND REPAIR												66755
7 U.F.M.C.C.												
8 TITHE (MO)	2546	13463	7194		8147	5802						37152
9 GLAD		4036	3598	2656	4079	2900						17269
10 PENSIONS			1500			1500						3000
11 GTR TITHE			1710									1710
12 PASTOR TITHE						2010						2010
13 SPECIAL			5595									5595
14 COLUMBIA S.C.					1161							1161
15 ORGANIST HONORARIAM	1000	4000	5000	4000	5000	4000	3000					26000
16 SAVINGS ACCOUNT		6753	6871		9942		1356					24922
17 (CONFERENCE EXP)												
18 SUPPLIES			421	3261	7299							10981
19 FLOWERS					1755							1755
20 PRINTING	514	1701	2963	924								6102
21 POSTAGE				880			440					1320
22 SPECIAL EVENTS					15794							15794
23 (FIS)												
24 SOCIAL OUTREACH						9092						9092
25												
26												
27												
28 CASH IN BANK												22640
29												
30												
31 TOTALS	8060	82743	119002	54116	98072	82699	37191					481883
32												22640 504523

PETITION TO BE CHARTERED
IN THE GULF LOWER ATLANTIC DISTRICT
OF THE UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

All Saints Metropolitan Community Church greets you with the assurance of grace and peace from God our Creator and the Lord Jesus Christ.

To be called of God to establish a church that witnesses to the all-embracing love of Jesus Christ is one of the greatest joys in the life of a faithful servant. Your sisters and brothers at All Saints are sharing this joy which is embodied in our covenant:

This Body of Believers is founded for the purpose of:
promoting the worship of our Lord God as exemplified by the life and teachings of Jesus Christ;
striving to meet the spiritual needs of the total community;
setting a Christian example, individually and collectively;
furthering causes of social responsibility, justice and peace;
forming a fellowship of individuals of diverse backgrounds, recognizing that there are no barriers between God and God's children; and
realizing the full potential of a Christian ministry that relies upon the power of intercessory prayer.

We, the members of All Saints Metropolitan Community Church, in offering this petition for charter, affirm individually and personally to support our ministry for two years by regular attendance at worship, by participation in church sponsored activities, by financial support, and by expressions of loyalty.

Together, we pledge our support of our pastor, the Board of Directors, the Deaconite, and the Team Leaders to institute the programs and ministry of the church in worship, pastoral and congregational care, outreach, evangelism, missions, stewardship, and Christian education. We affirm the Statement of Faith, Sacraments and Rites of the Universal Fellowship of Metropolitan Community Churches and will be governed by its By-laws, policies and customs. We will seek and accept the guidance of the District as we grow and we will extend our cooperation to the other Churches, the District and the Fellowship.

In faithful witness of this petition we affix our signatures this twenty seventh day of July in the year of our Lord and Savior Nineteen Hundred and Eighty Six.

<u>Byron Allen</u>	<u>Samuel Walker</u>	<u>Tom Daise</u>	<u>Duan Shantz</u>
<u>Se. Underwood</u>	<u>C. O. Shantz</u>	<u>Edwin W. Blythe</u>	<u>Myrtle W. Blythe</u>
<u>Michael Kennedy</u>	<u>Wm. H. Hest</u>	<u>Paula Weiss</u>	
<u>Don Eubank</u>	<u>David H. Hest</u>	<u>Charles A. Hest</u>	<u>William A. Hest</u>
<u>Edw. Kuning</u>	<u>Allen Douglas</u>	<u>Brenda Johnson</u>	<u>Ed B. Johnson Jr.</u>
<u>James (Samuel)</u>	<u>Rosemarie Hest</u>	<u>Steph. B. Lewis</u>	<u>Steven Beale</u>
<u>Jim Myron</u>	<u>David Miles</u>	<u>S. A. Daniels</u>	<u>Brad Baker</u>
<u>Barry A. Allen</u>	<u>Michael J. Wray</u>	<u>Lyn B. Charles</u>	<u>Wayne D. Jensen</u>
<u>W. Mitchell</u>	<u>Angela C. Martin</u>	<u>Donald Bryant</u>	<u>Robert K. Andrews</u>
<u>Dennis Page</u>	<u>Barbara Buge</u>	<u>Paula Gore</u>	<u>William L. Leppard</u>
<u>Dana Hicks</u>	<u>Robert D. McFurn</u>	<u>David M. Brown</u>	<u>Mark A. Messina</u>
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

SUPPORTING DOCUMENTATION FOR PETITION:

- I. History of All Saints MCC (attachment A)
- II. Qualifying Information for Petition
 - A. Inreach Ministries (attachment B)
 - B. Outreach Ministries (attachment C)
 - C. Attendance and Membership
 - 1. Average Weekly Attendance per Month (attachment D)
 - 2. Membership History (attachment E)
 - D. Church Finances
 - 1. Current Fiscal Budget (attachment F)
 - 2. Fiscal Year to Date Treasurer's Report (attachment G)
 - 3. Average Weekly Offerings per Month (attachment H)
 - E. Church Works in Progress
 - 1. Agenda for Fiscal 1986 (attachment I)
 - 2. Draft of Budget for Fiscal 1987 (attachment J)
 - 3. Draft of Local SOP's (attachment K) *RENAMED BY LAWS*
 - 4. Worship Coordinator's Licensing Progress Report (attachment L)
 - F. Contracts/Job Descriptions
 - 1. Worship Coordinator (attachment M)
 - 2. Organist (attachment N)
 - 3. Facilities (attachment O)
 - G. Certification of Incorporation (attachment P)
 - H. Articles of Incorporation (attachment Q)
 - I. 7-FOLD GOALS (ATTACHMENT R)

HISTORY OF ALL SAINTS METROPOLITAN COMMUNITY CHURCH

During Holy Week 1984 Loyal Charles arranged to meet with the Reverend Troy Perry and a few friends to discuss the feasibility of a second MCC ministry in Atlanta. The small group that assembled in Loyal's home was encouraged when Rev. Perry remarked that in those cities where there are two MCC's, he had noted that both prospered and eventually leveled off with congregations of approximately the same size.

A couple of months later, eighteen people were telephoned by Darryl Walker and asked to attend a meeting for the purpose of discussing the possibility of establishing a new church home. On June 12th, ten of those contacted met, decided that a new ministry is necessary, and opted to seek affiliation with the Universal Fellowship of Metropolitan Community Churches. Twelve needs and nine missions were outlined. Additionally, it was the consensus of the ten that they would not invest in real property or have a church building. Rather, the group would approach some established churches seeking use of their facilities. The meeting was concluded with the decision to continue to meet on Tuesday evenings.

A month of Tuesdays passed by and the attendance at the meetings increased. Considerable time was devoted to the drafting of a covenant which would declare who we are and why we exist. Meanwhile, committees were formed to report to the group the myriad of details necessary to be formally established and recognized as a viable ministry.

At the July 10th meeting, a covenant was adopted by consensus. Those gathered stood to emotionally embrace each other and to joyfully declare that we are a church. This new joy prompted a whirlwind of activity over the following week which included a visit by the Reverend Gil Lincoln who advised the church of the procedures leading to recognition as an MCC Study Group. On Sunday, Rev. Lincoln conducted our first full worship service. Until that time everyone had been asked to save their tithes since no church bank account existed. To the astonishment of the sixteen people who attended the service, the offering totaled nearly \$1,800.00.

The next Tuesday meeting remains unsurpassed in terms of productivity. Following the opening prayer and the singing of "We Are One In The Spirit," the name of the church was selected. Then a Worship Coordinator and Advisory Board of Directors were appointed. The recently activated Business Committee was asked to reserve the name of the church with the Georgia Department of State, submit an application for incorporation, purchase a corporate seal, rent a post office box, and purchase a church register. A petition to the South Atlantic District was adopted and formally signed by all present. Preparations were made for an interview with a perspective minister to conduct future worship services. The meeting was closed with the singing of "Blest Be The Tie" and prayer.

Regular Sunday evening services were established with the Reverend Chuck Collier, a Lutheran pastor, conducting the worship. However, due to space limitations, a home ministry became impractic-

cal. In early August, facilities at the Unitarian Universalist Congregation were rented for services.

During this same period, Rev. Lincoln notified the congregation of the approval of the petition to be a Study Group and the appointment of Darryl Walker as Worship Coordinator. In response, the Reverend Paul Tucker came to Atlanta and brought the founders of the church into membership at the Sunday worship on August 19th.

At the beginning of Fall, Rev. Collier unavoidably had to move to another state. The pulpit was filled by a different guest preacher each Sunday. The highlight of this period was a revival conducted by the Reverend Jimmy Brock.

Desiring a more suitable worship facility than the rented meeting room, negotiations were initiated with the Grant Park/Aldersgate United Methodist congregation for rental of their sanctuary. The Methodist Board approved the request and All Saints has continued to worship at this facility until the present. Joint participation in worship frequently occurs on special occasions such as Christmas and Holy Week.

A resident minister of Grant Park Methodist, the Reverend Dr. Quentin Hand, agreed to provide the congregation continuity in the leading of worship services until such time an MCC clergy person could be called.

The search for a full time minister consumed much of the Board's time from November 1984 to March 1985. After a careful evaluation of several candidates, the Board recommended the Reverend Byron Hilbun who was unanimously approved by the congregation. In less than a year, the church was nearly established with all the attendant hopes, joys, problems, and uncertainties about the future; but undeniably there existed a love that bonded the members and friends. Rev. Hilbun was officially installed as Worship Coordinator by the Reverend Elder John Hose in June. The Reverend Bruce Hill, the Reverend Sally Daniels and the Reverend Dr. Quentin Hand participated in the installation service with over 70 persons in attendance. Since that day, considerable spiritual growth within the membership is directly attributable to Rev. Hilbun's sincerity, pastoral caring, and reliance upon the power of intercessory prayer.

Today, All Saints MCC has expanded the twelve needs and realized many of the nine missions outlined at the first feasibility meeting. With the help of God, the founding members responded to a spiritual calling and now join others who believe that the all-embracing love of God is a tangible reality.

INREACH MINISTRIES

THE DEACONITE - At present, our church has two active certified deacons and one inactive ordained deacon. These persons are in a monthly training program under the direction of the Worship Coordinator. One deacon has planned, organized and executed a Christmas, Lenten and Summer family series for the church. These series have been very meaningful to this church and we expect benefits to be realized for some time to come. This deacon has assumed complete responsibility for the worship service at times the Worship Coordinator has been out of town. Another deacon is District Lay Representative and he has been active in District activities. This deacon has also been helpful in conducting services for a new church in formation. A deacon is on duty each Sunday to assist in the worship service. This deacon is responsible for conducting parts of the worship service and assisting in serving Holy Communion.

THE FINANCIAL TEAM - This team was established primarily to draft an annual budget for review by the Board of Directors prior to adoption by the Congregation. The Treasurer, former Board members and other interested persons who comprise this team make a detailed analysis of current expenses and a projection of future income and expenses based on expected church growth along with input for the initiation of new works.

THE SOCIAL TEAM - This team is responsible for coordinating all church sponsored social events. Most recently, the team has planned and executed a rafting trip down the Chattahoochee River and our Second Anniversary banquet at a local restaurant. Additionally, the team is responsible for our monthly potluck dinners.

THE A.C.T.I.O.N. TEAM - This recently established team represents a merger of the former Inreach Outreach Team (IRORT) and the Spiritual Enrichment Team. The acronym "A.C.T.I.O.N." stands for: A Committee To Implement Our Needs. The committee has a catch-all responsibility to implement one time and short term projects. Also, the team maintains our Friendship List (a list of names, addresses and phone numbers enabling our members and friends to keep in contact) and publishes a monthly calendar of services and events.

THE MUSIC MINISTRY - Under the leadership of our salaried organist, this ministry provides musical continuity and spiritual enlivening of our worship services. The ministry is sustained by our organist, a quartet choir, and several instrumentalists.

THE USHER TEAM - This team is directed by Co-coordinators who maintain a roster of individuals to assume usher responsibilities during our worship services. These individuals greet members and visitors, provide general information, pass out bulletins, maintain visitors cards, take up offerings and direct communicants during Holy Communion.

OUTREACH MINISTRIES

AID ATLANTA - Our outreach to Aid Atlanta remains our primary outreach for fiscal 1986. In addition to encouraging our members and friends to become volunteers with this organization, All Saints takes up a special offering each Second Sunday as a donation to help defray Aid Atlanta's operating expenses.

SPECIAL CONTRIBUTIONS - Our church has made the following one time donations: to MCC Mexico City to help them obtain new facilities, to a clergyperson within our District to help with medical bills, to a church within our District that was behind in financial obligations, and to the Grant Park Cooperative Food Bank.

THANKSGIVING DINNER - Each year our church solicits the name of elderly members of the Grant Park/Aldersgate United Methodist Church. These friends are picked up at their homes and treated to a Thanksgiving Dinner and short service at the church social hall.

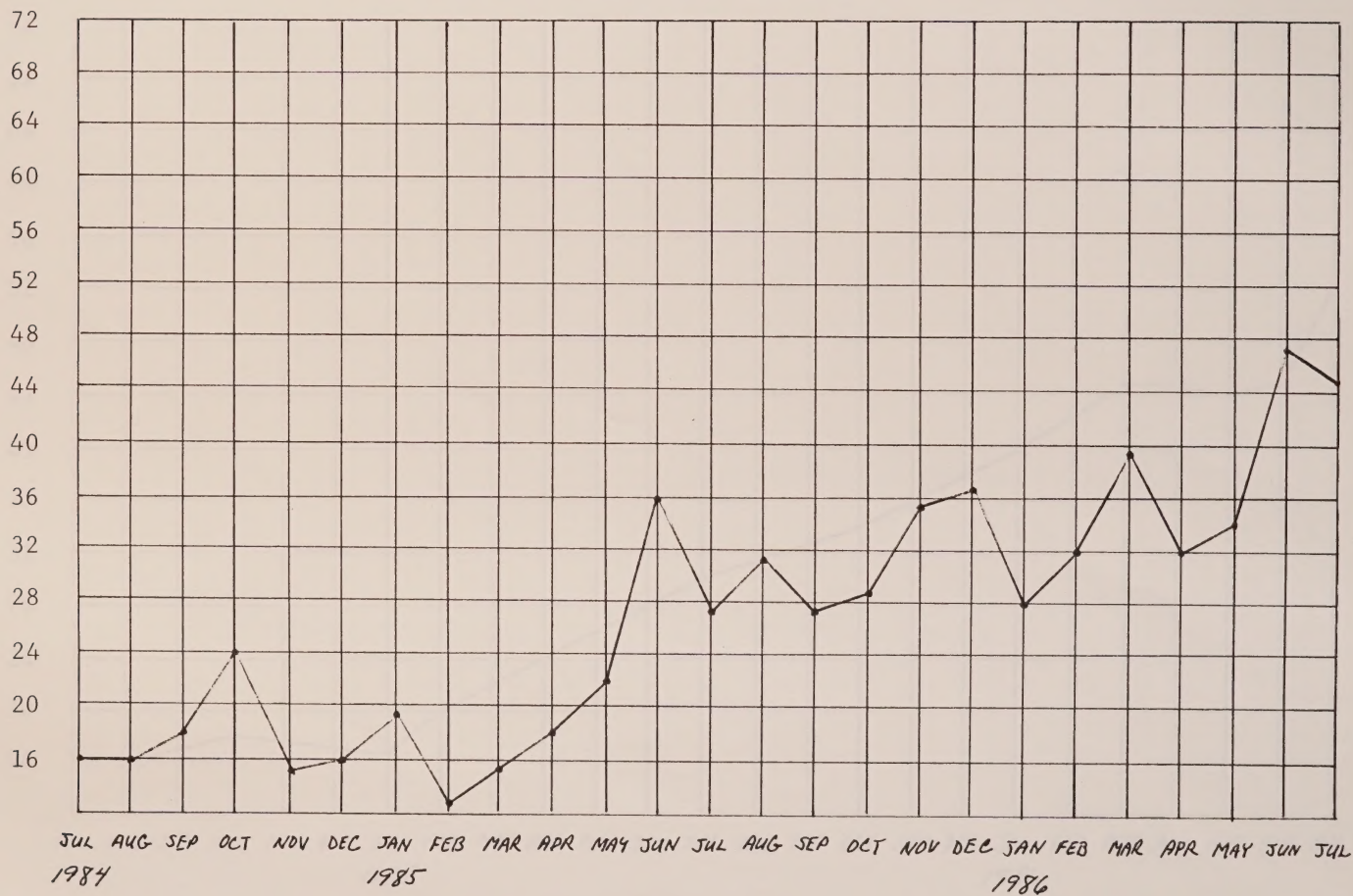
ADOPTION OF A FAMILY - Each Christmas we obtain the name of a needy single-parent family from the Department of Family and Children's Services. Our members and friends donate food, clothing, toys and money to the family so that they can know the joy of the celebration of the birth of Christ.

HOLIDAY WORSHIP SERVICES - On many Christian holidays All Saints has joined other congregations in worship. During Holy Week, our church participated with MCC of the Blessed Redeemer in a Maundy Thursday Seder, with Grant Park Methodist in a Good Friday Tenebrae Service, and with local Methodist, Baptist and Pentecostal churches in an Easter Sunrise Service and breakfast. Also, we have joined with Bet Chavarim, a local Jewish congregation.

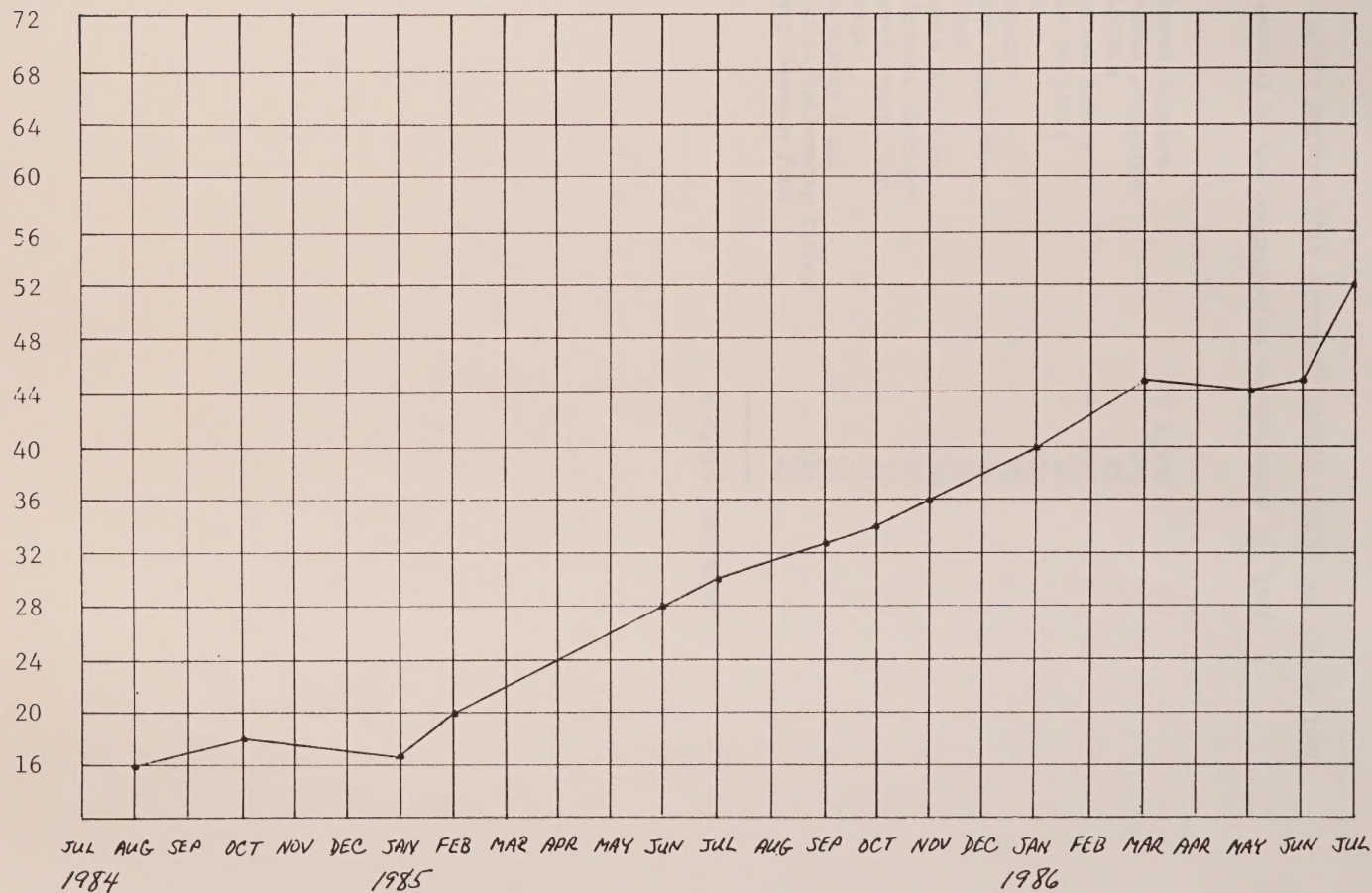
SPIRITUAL RENEWALS - Last year the Reverend Jimmy Brock, pastor of Joy MCC in Orlando, was our guest preacher for a 3 day spiritual renewal. This year the Reverend June Norris, pastor of St. John's MCC in Raleigh, will be featured at our second community spiritual renewal in August.

CHRISTIAN SOCIAL ACTION - All Saints has officially participated in most Pride Day and special event rallies for the Lesbian/Gay community in Atlanta. In addition, our church is a member of the Atlanta Lesbian/Gay Religious Council and the Metro Council of Atlanta Organizations. In the wake of the Hardwick versus the State of Georgia decision, All Saints has initiated a project to solicit the signatures of 1,000,000 American citizens to convey our outrage to the Supreme Court Justices. We hope that the petition and signatures can be delivered to the Justices in Washington sometime in October.

AVERAGE WEEKLY ATTENDANCE PER MONTH



MEMBERSHIP HISTORY



ALL SAINTS METROPOLITAN COMMUNITY CHURCH BUDGET FOR FISCAL 1986
as amended by the congregation on September 13, 1986

Pastoral Support	\$ 1,300
Pastoral Insurance	103
Honoraria	25
Organist Salary	217
Music Supplies	10
Rent	312
Telephone	75
Office Supplies	25
Postage	10
Worship Supplies	10
Conference Expenses	20
Discretionary Fund	10
Inreach	10
Contingency Fund	10
District/Fellowship Tithes	319
Clergy Pension Fund	15
	\$ 2,476 (monthly)

SUMMATION OF TREASURY ACTIVITY

(Period Ending July 31, 1986)

July 31, 1986

Respectfully Submitted by
Duane Blackstone, Treasurer

WYOMING
Period Ending July 31, 1986

	Actual	Budget	Variance	Actual	Budget	Variance
General Support	100.00	100.00	0.00	100.00	100.00	0.00
Building Maintenance	100.00	100.00	0.00	100.00	100.00	0.00
Office Maintenance	100.00	100.00	0.00	100.00	100.00	0.00
Telephone	100.00	100.00	0.00	100.00	100.00	0.00
Other Projects	100.00	100.00	0.00	100.00	100.00	0.00
Total	400.00	400.00	0.00	400.00	400.00	0.00

INCOME
(Period Ending July 31, 1986)

	JULY			YTD		
	Actual	Budget	Variance	Actual	Budget	Variance
Tithes/Offerings	2138.23	2346.00	-207.77	14275.96	14436.00	-160.04
Return Item	-60.00	--	-60.00	-60.00	--	-60.00
Donation in Kind	--	--	--	551.25	--	551.25
=====						
TOTAL INCOME	2078.23	2346.00	-267.77	14767.21	14436.00	331.21

General Support	100.00	--	-100.00	100.00	--	-100.00
Building Maintenance	100.00	100.00	0.00	100.00	100.00	0.00

WYOMING AFFILIATION

WYOMING C.C.	100.00	100.00	0.00	100.00	100.00	0.00
WYOMING S.C.	100.00	100.00	0.00	100.00	100.00	0.00
Other Projects	100.00	100.00	0.00	100.00	100.00	0.00
Total	300.00	300.00	0.00	300.00	300.00	0.00

TOTAL INCOME	2078.23	2346.00	-267.77	14767.21	14436.00	331.21
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WYOMING AFFILIATION	300.00	300.00	0.00	300.00	300.00	0.00
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DISBURSEMENTS
(Period Ending July 31, 1986)

	JULY			YTD		
	Actual	Budget	Variance	Actual	Budget	Variance
Pastor Support	425.00	525.00	100.00	2975.00	3075.00	100.00
Housing Allowance	475.00	475.00	--	3325.00	3325.00	--
Auto Allowance	300.00	300.00	--	2100.00	2100.00	--
Honorariums	50.00	25.00	-25.00	50.00	175.00	125.00
Music Ministry	200.00	200.00	--	350.00	350.00	--
=====						
Subtotal	1450.00	1525.00	75.00	8800.00	9025.00	225.00

OPERATIONS

Rent	200.00	312.00	112.00	1535.00	2184.00	649.00
Telephone	65.18	75.00	9.82	290.74	525.00	234.26
Office Supplies	49.00	25.00	-24.00	185.38	145.00	-40.38
Postage	44.00	15.00	-29.00	103.10	75.00	-28.18
Worship Supplies	86.69	10.00	-76.69	275.56	70.00	-205.56
Discretionary Fund	--	10.00	10.00	--	70.00	70.00
ACTION	10.00	10.00	--	70.00	70.00	--
Contingency Fund	10.00	10.00	--	70.00	70.00	--
MISC (Class						
Reimbursement)	56.00	--	-56.00	112.00	--	-112.00
=====						
Subtotal	540.87	487.00	-53.87	3014.80	3229.00	214.20

FELLOWSHIP AFFILIATION

U.F.M.C.C.	313.48	213.00	-100.48	1468.14	1393.02	-75.12
G.L.A.D.	156.74	106.00	-50.74	734.07	695.98	-38.09
Clergy Pension						
Fund	--	15.00	15.00	68.70	93.00	24.30
Mexican Bldg Rel.	--	--	--	25.00	--	-25.00
=====						
Subtotal	470.22	334.00	-136.22	2295.91	2182.00	-113.91

TOTAL EXPENSE	2461.09	2346.00	-115.09	14110.71	14436.00	325.29
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EXCESS DISBURS/ RECEIPTS	-382.86		-382.86	656.50		656.50
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FUND BALANCE
(Period Ending July 31, 1986)

	General	Conference	Office	Conting.	Action	Summary
Bal.						
6/30/86	2305.57	0.00	427.37	60.00	82.00	2874.94
Income	2038.23	20.00	0.00	10.00	10.00	2078.23
=====						
TOTAL	4343.80	20.00	427.37	70.00	92.00	4953.17
Disbursed -	2461.09	0.00	0.00	0.00	0.00	-2461.09
=====						
TOTAL	1882.71	20.00	427.37	70.00	92.00	2492.08

	JULY	YTD
AID ATLANTA	65.00	793.30

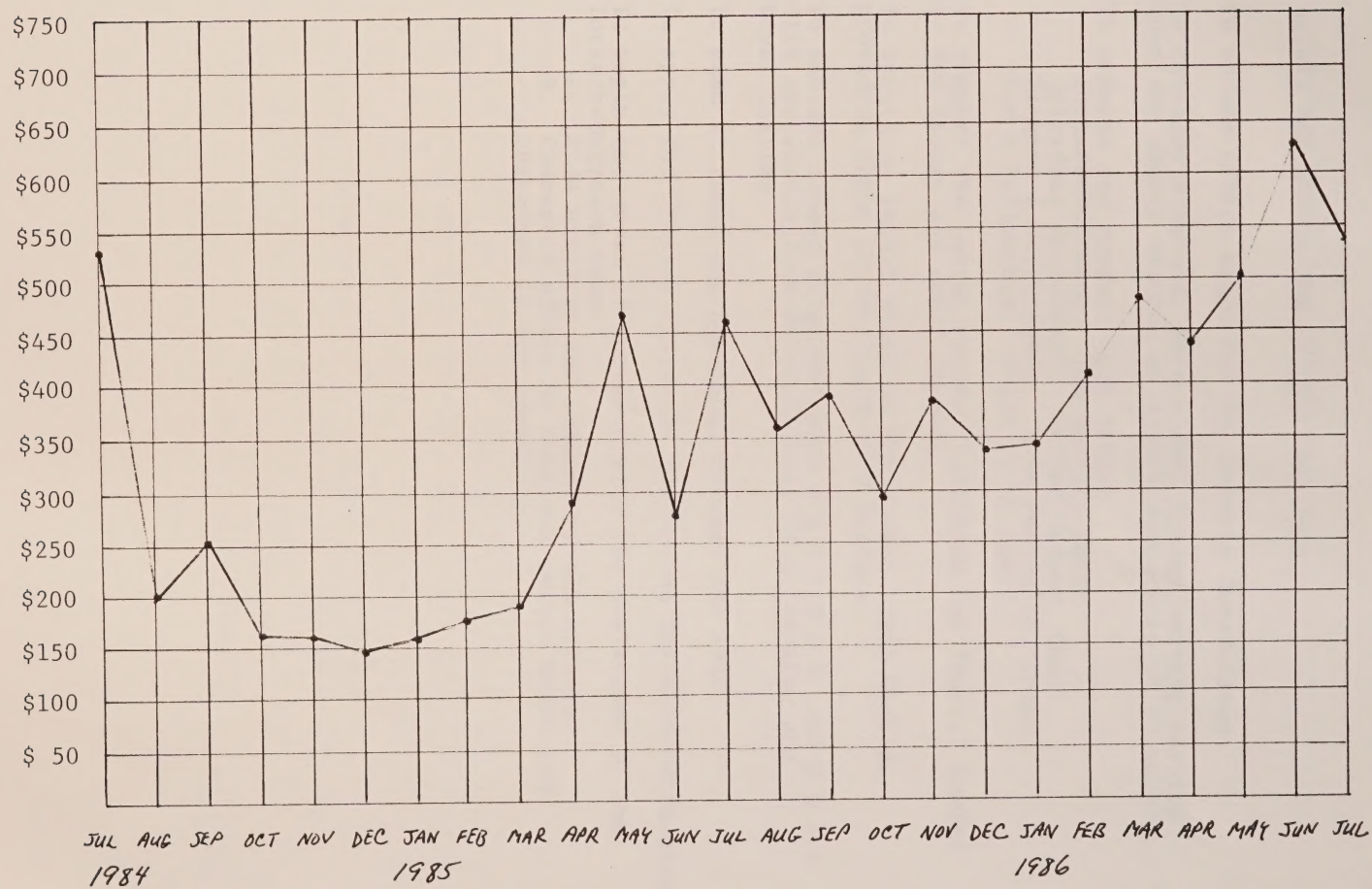
Account Payable		Average Offering	534.56
8/1/86		Average Attendance	45
		(Based on (4) Services)	
U.F.M.C.C.	213.82		
G.L.A.D.	106.91		

Checking Account Balance 1752.08
Savings Account Balance 740.00

Recommendation to transfer monies from checking account
to savings account for August is 0.00*

*Based on instability of expenditures over receipts during July.

AVERAGE WEEKLY OFFERINGS PER MONTH



ALL SAINTS MCC AGENDA FOR FISCAL YEAR 1986

1. To obtain office space for the Worship Coordinator.
2. To consider a second, more formal Sunday worship service when the church reaches an active membership of 80 people.
3. To endorse and support four teams:
 - Inreach-Outreach: Tom Daniel, Chair
 - Spiritual Enrichment: Nelson Swaney, Chair
 - Finance & Stewardship: Dick Verciglio, Chair
 - Fun & Fellowship: Chair to be named.
4. To support the Lenten series "Vanishing Our Fears," headed by Bob Kinney and other deacons.
5. To create an initial draft of SOP's with Loyal Charles providing input to the Board of Directors.
6. To achieve closer alignment with the U.F.M.C.C. and G.L.A.D. with assistance from Byron Hilbun, Cindy Henning and Loyal Charles.
7. To plan at least one Spiritual Renewal for 1986.
8. To apply for Charter status at the Spring District Conference.
9. To begin two areas of outreach with the assistance of the Inreach-Outreach team:
 - A. Aids ministry and support of AID Atlanta.
 - B. Concerted effort to make our church known and respected in our community.

ADOPTED BUDGET FOR FISCAL 1987
ALL SAINTS METROPOLITAN COMMUNITY CHURCH

	Jan - Jun	Jul - Dec
Pastoral Support	\$ 1,400	\$ 1,500
Pastoral Insurance	103	103
Organist Salary	217	217
Honoraria	25	25
Sanctuary/Office Rental	467	717
Telephone	75	80
Office Supplies	30	30
Music Supplies	10	15
Postage	15	20
Conference Expenses	100	25
Discretionary Fund	20	20
Financial Team	5	5
Usher Team	5	5
Fun and Fellowship Team	10	15
A.C.T.I.O.N. Team	10	15
Monthly Calendar	30	35
Worship Supplies	50	65
Contingency Fund	50	50
Building Fund	20	50
Membership Packets	20	20

SUB TOTAL:	\$ 2,662	\$ 3,012

Fellowship Tithes	266	301
District Tithes	133	150
Clergy Pension Fund	23	30

SUB TOTAL:	\$ 422	\$ 481

GRAND TOTAL:	<u>\$ 3,084</u>	<u>\$ 3,493</u>
--------------	-----------------	-----------------

TOTAL PROJECTED BUDGET: \$ 39,462

(over)

ADOPTED AMENDMENTS TO THE CURRENT FISCAL BUDGET (1986) **

Pastoral Support	\$ 1,300	
Honoraria	25	
** Organist Salary	217	
Rent	312	
Telephone	75	
Office Supplies	25	
Postage	10	
Worship Supplies	10	
Conference Expenses	20	
Discretionary Fund	10	
Inreach	10	
Contingency Fund	10	
District/Fellowship Tithes	319	
Clergy Pension Fund	15	
	\$ 2,363	(current monthly)
** Pastoral Insurance	103	
** Music Supplies	10	
	\$ 2,476	(monthly with amendments)

(over)

K-1
BY-LAWS

ALL SAINTS METROPOLITAN COMMUNITY CHURCH
ATLANTA, GEORGIA

ARTICLE I: NAME

The name of this church shall be All Saints Metropolitan Community Church, an affiliate of the Universal Fellowship of Metropolitan Community Churches.

ARTICLE II: COVENANT

This Body of Believers is founded for the purpose of:

promoting the worship of our Lord God as exemplified by the life and teachings of Jesus Christ;
striving to meet the spiritual needs of the total community;
setting a Christian example, individually and collectively;
furthering causes of social responsibility, justice and peace;
forming a fellowship of individuals of diverse backgrounds, recognizing that there are no barriers between God and God's children; and
realizing the full potential of a Christian ministry that relies upon the power of intercessory prayer.

ARTICLE III: GOVERNMENT

The government of this church is vested in its congregational meetings which exert the right to control all its affairs.

- A. An annual congregational meeting shall be held in the fall to receive reports, adopt a budget, elect officers and conduct any other appropriate business.
- B. A special congregational meeting may be called by a two-thirds majority of the Board of Directors to conduct the business of a predetermined agenda.

ARTICLE IV: THE BOARD OF DIRECTORS

The Board of Directors shall represent the congregation in conducting the business of the church between congregational meetings, and help facilitate the ministry of the pastor called by the congregation in his/her efforts to lead the church in living up to its COVENANT.

- A. The Board shall consist of no fewer than five (5) members who shall be elected from the membership to serve a two (2) year term.
- B. At least thirty (30) days prior to the annual congregational meeting the Board shall name a nominating committee comprised of three (3) members, one of whom shall be a current Director who is not a candidate for election.

ARTICLE IV, continued

- C. Election of Directors shall require 50% + one (1) vote of members present and shall be by secret ballot. The names of two (2) members present, neither of whom having been nominated for the position being voted upon, will be drawn as ballot counters. The results of the election shall be reported to the Moderator who shall in turn announce the results to the congregation.
- D. Directors shall not serve consecutive full terms.
- E. Board members as representatives of the congregation should make every reasonable effort to regularly attend services and activities.
- F. Following the election and prior to adjournment the Board shall select from within that body persons to fill the following positions:
 - 1. A Vice Moderator who shall serve as the President and Registered Agent of the Corporation. The duties of this position shall be to assume the chair at Board or Congregational meetings in the absence of the pastor/worship coordinator or at the request of the pastor/worship coordinator. The vice moderator shall perform other duties as deemed appropriate by the board, congregation or pastor/worship coordinator. As president of the corporation he/she shall convene all meetings of the officers of the corporation to conduct the legal affairs of the corporation pursuant to the best interest of the congregation as interpreted by the congregation.
 - 2. A Clerk who shall serve as the Secretary of the Corporation. The duties of this position shall be to record the minutes of Board and Congregational meetings; for timely publishing and disseminating to the membership tentative minutes of each board or congregational meeting within thirty (30) days, and for keeping orderly files of approved minutes and pertinent materials. The Clerk shall send and receive all official correspondence of the church. Additionally, the clerk shall maintain all official records of the church.
 - 3. A Treasurer who shall serve as the Treasurer of the Corporation. The duties of this position shall be to receive and safekeep all church funds and those funds for which the church is responsible. The treasurer shall be responsible for keeping accurate financial records and disbursing funds in accordance with procedures approved by the board and/or congregation. The treasurer shall prepare a monthly and annual financial report, a copy of which shall be made available to the membership.
- G. The Board of Directors shall not meet in a secret executive session unless the matter being discussed is a personnel matter. This shall not preclude emergency open meetings.

ARTICLE V: LAY DELEGATES

Lay delegates shall represent the church membership at all Fellowship and District conferences.

ARTICLE V, continued

- A. The nominating committee shall present qualified candidates to the congregation.
- B. In addition to the election of lay delegates, at least two (2) alternate delegates shall be elected.
- C. The process for election shall be the same as listed for Directors in Article IV, paragraph C.
- D. Delegates shall not serve more than two (2) consecutive full terms. Alternate delegates may serve an indefinite number of terms.
- E. Incumbent delegates shall not be eligible to run for alternate delegate.
- F. The lay delegate(s) shall present a written report to the church at the Board of Directors meeting prior to each conference. The report shall be the draft of the report to be given at the conference.
- G. The lay delegate(s) shall present a written report to the church at the first Board of Directors meeting following each conference.

ARTICLE VI: WORSHIP SERVICES

- A. The pastor/worship coordinator shall be responsible for all worship services held at the church sanctuary and elsewhere.
- B. The pastor/worship coordinator shall designate all participants in each worship service including preacher, student clergy, deacons, pianist/organist, readers, et al.
- C. The theme of each worship service shall reflect the UFMCC calendar except when local church observances are fitting.
- D. Visiting preachers/speakers shall be periodically scheduled in accordance with budgetary constraints.

ARTICLE VII: MEMBERSHIP CLASSES

- A. The pastor/worship coordinator shall be responsible for maintaining a written course outline for membership classes.
- B. Membership classes shall be held each month at a designated time and place which shall be announced in the church calendar/bulletin.
- C. Each prospective member will be given a membership packet to include:
 1. a stewardship questionnaire
 2. a personal data form
 3. a copy of the UFMCC by-laws
 4. a copy of the local by-laws
 5. a copy of the church organizational chart
 6. a copy of the church friendship list
 7. a copy of the church history
 8. other educational material as deemed appropriate
- D. Prospective members and transfer candidates shall complete the membership class no later than one week prior to reception into membership.
- E. Reception into membership under mitigating circumstances shall be discussed with the Board of Directors prior to the service when this reception might occur.

ARTICLE VII: MEMBERSHIP CLASSES, continued

- F. The actual reception of new members shall occur at any worship service following the completion of the required course of study.
- G. Those persons desiring Holy Baptism may have this sacrament performed with no prior notice or previous statement of intent. Holy Baptism shall have no limitations placed upon it.

ARTICLE VIII: STUDENT CLERGY PROGRAM

The pastor/worship coordinator shall be responsible for developing and implementing (in accordance with District guidelines and procedures) a course of study for any prospective student clergyperson.

ARTICLE IX: DEACONITE PROGRAM

The pastor/worship coordinator shall be responsible for developing and implementing (in accordance with District guidelines and procedures) a course of study for any prospective deacon.

- A. Applicants for the deaconite candidacy must have been a member in good standing for a minimum of six (6) months.
- B. Deacon candidates shall serve a period of not less than three (3) months under the guidance of the pastor/worship coordinator.

ARTICLE X: FELLOWSHIP COMPLIANCE

These by-laws are written to be in compliance with the most recent By-laws of the Universal Fellowship of Metropolitan Community Churches.

ARTICLE XI: ADOPTION AND AMENDMENTS

These local by-laws shall become effective immediately upon adoption by two-thirds of the voting membership present at the congregational meeting at which a motion for adoption is made. Amendments shall require a two-thirds majority of the membership present at any congregational meeting at which a motion for amendment is made.

The District Council
Gulf Lower Atlantic District
c/o Ms. Mary Moore
P.O. Box 66101
Birmingham, Alabama 35210

Dear Council Members,

The following is a progress report and plan for completion of the U.F.M.C.C. Clergy licensing process.

I am presently enrolled in the correspondence course, Understanding the Bible. As soon as this course is completed I will take the correspondence course, U.F.M.C.C. Polity.

September 1, 1986: Exam applications and fees will be mailed to the Chairperson of the C.C.C.C.

November 1986 District Conference: I will be sitting for the exams History of Christian Thought and Practices of Ministry.

November 1986 to February 1987: Complete correspondence work.

April 1987 District Conference: Sit for remaining exams and meet with the C.C.C.C.

Respectfully submitted,

H. Byron Hilburn, Jr.
H. Byron Hilburn, Jr.

All Saints Metropolitan Community Church

REV. H. BYRON HILBUN, Minister

WORSHIP COORDINATOR EMPLOYMENT CONTRACT

On March 7, 1985, the members of All Saints Metropolitan Community Church extended to the Reverend H. Byron Hilbun a call to their pulpit. It is the sentiment of the congregation that they have been blessed by their selection as substantiated by the church's growth both spiritually and numerically.

By approval of the membership at their annual congregational meeting on September 13, 1986, All Saints M.C.C. reaffirms the call and hereby enters into a contractual agreement with the Reverend H. Byron Hilbun to fill the position of Worship Coordinator. All terms of the agreement are herein contained and are freely entered into by both parties.

The Reverend H. Byron Hilbun shall provide the following services to All Saints M.C.C.:

1. to shepherd the congregation in the areas of preaching, administering of sacraments and rites, teaching, evangelizing, and counseling.
2. to assume the responsibilities of Chief Administrator of the Church and Moderator of the Board of Directors.
3. to devote a minimum of 40 hours per week planning and implementing worship services, church activities and programs, counseling, and community outreach.
4. to represent All Saints M.C.C. at all Fellowship and District conference and to attend church sponsored activities and events when possible.
5. to seek licensing in the Universal Fellowship of Metropolitan Community Churches with a target date of Spring District Conference 1987.
6. to carry out the aforementioned services in accordance with the doctrine and by-laws of the U.F.M.C.C. and in the spirit of the All Saints M.C.C. Covenant.

All Saints M.C.C. shall provide the following compensation to the Reverend H. Byron Hilbun for his services to the Church:

1. continued pastoral support from the members through prayer and spiritual encouragement.

Worship Coordinator's Employment Contract - Page two

2. a monthly financial compensation of:
 - a. \$1,300 salary for the period 9/14/86 to 12/31/86.
 - b. \$1,400 salary for the period 1/1/87 to 6/30/87.
 - c. \$1,500 salary for the period 7/1/87 to 12/31/87.
 - d. \$ 103 health insurance premiums for the period 9/14/86 to 12/31/87.
3. other financial compensation:
 - a. travel reimbursement at the rate of 15¢ per mile or the full price of an airline ticket.
 - b. hotel and food expenses while out of town on Church business.
 - c. one time expenses with the prior approval of the Board of Directors.
4. the following employee benefits:
 - a. two weeks non cumulative paid vacation during fiscal year 1986.
 - b. three weeks non cumulative paid vacation during fiscal year 1987.
 - c. four weekends off with pay during fiscal years 1986 and 1987 respectively.

This contract shall cover the period September 14, 1986 to December 31, 1987.

This contract may be amended with the consent of the Reverend H. Byron Hilbun and the approval of two-thirds of the voting membership of All Saints M.C.C. at any congregational meeting at which a motion for amendment is made.

This contract may be terminated in its entirety by either of the following methods:

1. A thirty (30) day written notice of resignation by the Reverend H. Byron Hilbun submitted to the Clerk of the Board of Directors of All Saints M.C.C. with a copy to the District Coordinator of the Gulf Lower Atlantic District.
2. Approval by a majority of the voting membership of All Saints M.C.C., following consultation with the District Committee of the Gulf Lower Atlantic District, at a special congregational meeting called for the sole purpose of considering the termination of this contract.

In faithful witness we affix our signatures this thirteenth day of September Nineteen Hundred Eighty Six.

Sue E. Winderweede
Sue E. Winderweede
Clerk
The Board of Directors

Byron H. Hilbun
(The Reverend) Byron H. Hilbun

All Saints Metropolitan Community Church

REV. H. BYRON HILBUN, Minister

NOTE: BY CONGREGATIONAL
APPROVAL, CONTRACT EXTENDED
THROUGH DECEMBER 31, 1987

July 1, 1986

Mr. Jeffrey McIntyre
1610 McClendon Avenue
Atlanta, Georgia 30307

Dear Jeff,

Joy and peace to you. We are indeed fortunate to have our worship services enlivened spiritually and musically by your extensive talents. The opportunity for an expanded music ministry looms just over the horizon. We want you to know that you have our full support and gratitude.

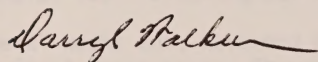
At the June 1986 Board of Directors Meeting, a salaried Organist position was approved that will be hopefully affirmed by the congregation in September. The following is a contract/job description that indicates the Church's expectations and your responsibilities:

1. This contract shall cover the period June 15 to September 7, 1986.
2. The Organist, as a member of the Ministerial Staff, shall report directly to the Worship Coordinator.
3. The Organist shall be paid a sum of \$50.00 per worship service.
4. The Organist shall be expected to play at each Sunday service during the contract period or make arrangements to schedule a substitute organist/pianist.
5. The Organist shall schedule all soloists and/or other special musical selections for the worship service.
6. The Organist and Worship Coordinator shall mutually select all hymns for the worship service.
7. The Organist is encouraged to continue his initiative of organizing and directing a quartet to provide choral music for Sunday worship.
8. The Organist is encouraged to continue his initiative of introducing new liturgical music as part of the worship experience.
9. The Organist is authorized to spend an amount not to exceed \$50.00 for sheet music during the contract period. All expenditures shall be reimbursed by the Church. All sheet music shall become a part of the future music library of the Church.

10. The Organist shall notify the preparer of the bulletin of all selected music no later than two days prior to each worship service.
11. The Organist is encouraged to make suggestions and recommendations (including the selection of a hymnal) to the Worship Coordinator and/or the Board of Directors.
12. The Organist shall make a Music Ministry Report at the September 1986 Congregational Meeting.

Again, we sincerely appreciate everything you are doing. May God continue to bless you in a real and mighty way.

In Christ's love,



Darryl Walker
for the Board of Directors

cc: All Board of Directors

Facilities Report

(typed by the clerk for continuity)

It has been the consensus of the membership of the church since the first feasibility meeting that we not invest in real property, but rather seek the rental of facilities from other churches.

After meeting in my home for several months, All Saints held services in a rented room at the Unitarian Congregation's facility on Druid Valley Way. Subsequently more suitable space was obtained here at the Grant Park/Aldersgate Methodist Church.

While our present rental space is more than satisfactory for worship services, we have no office space for our Worship Coordinator and no suitable space for a social hour following our services.

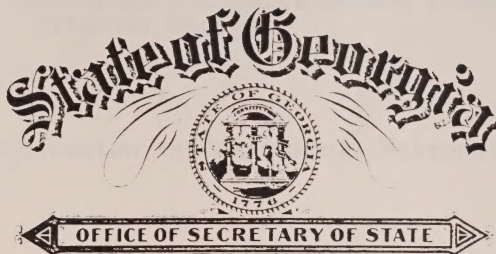
Several weeks ago, Reverend Hilbun and I met with Dr. Paul Echols, pastor of the First Presbyterian Church located next to the High Museum. Three members of this church had met with Dr. Echols two years prior. He affirms our ministry and has agreed to follow up on our current request to rent space at his church. The facilities there include a chapel that holds approximately 70 people and an adjacent social hall with kitchen facilities that holds approximately 150. This facility is centrally located in Midtown just one block from the MARTA station.

Therefore, on behalf of the Board, I make the following motion:

The membership of All Saints direct the Board to continue dialogue with Dr. Echols and the Session of the First Presbyterian Church through the remainder of this fiscal year. At such time that a tentative agreement with First Presbyterian Church is made, a special congregational meeting be called for the sole purpose of considering a formal agreement for the rental of worship, social and office facilities.

William D. Walker

William "Sammy" Walker



I, Max Cleland, Secretary of State of the State of Georgia, do hereby certify that

"ALL SAINTS METROPOLITAN COMMUNITY CHURCH (INC.)"

has been duly incorporated under the laws of the State of Georgia on the 16th day of November, 1984, by the filing of articles of incorporation in the office of the Secretary of State and the fees therefor paid, as provided by law, and that attached hereto is a true copy of said articles of incorporation.

IN TESTIMONY WHEREOF, I have hereunto set my hand and affixed the seal of my office, at the Capitol, in the City of Atlanta, this 16th day of November in the year of our Lord One Thousand Nine Hundred and Eighty Four and of the Independence of the United States of America the Two Hundred and Nine.

Max Cleland

SECRETARY OF STATE, EX-OFFICIO CORPORATION
COMMISSIONER OF THE STATE OF GEORGIA



NON-PROFIT CORPORATION
ARTICLES OF INCORPORATION
ALL SAINTS METROPOLITAN COMMUNITY CHURCH (INC).
Atlanta, Georgia

I.

The name of the corporation is "All Saints Metropolitan Community Church (Inc.)".

II.

The corporation is organized pursuant to the provisions of the Georgia Non-Profit Corporation Code.

III.

The corporation shall have perpetual duration.

IV.

The corporation is a non-profit corporation and is organized for the purpose of operation of a Christian Church to acquire and administer funds and property which, after the payment of necessary expenses, shall be devoted exclusively to religious, charitable, scientific, literary and educational purposes within the meaning of section 501(c)(3) of the Internal Revenue Code of 1954 and to engage in any lawful act or activities related thereto for which corporations may be organized under the Georgia Non-Profit Corporation Code.

V.

The affairs of the corporation shall be managed by a Board of Trustees. The method of election of Trustees shall be as determined by the by-laws of the corporation.

VI.

The corporation is not organized and shall not be operated for pecuniary gain or profit. No part of the property of the corporation and no part of its net earnings shall inure to the benefit of, or be distributable to its members, trustees, officers or other private persons, except that the corporation shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth in Article IV above. No substantial part of the activities of the corporation shall be the carrying on of propaganda, or otherwise attempting to influence legislation, and the corporation shall not participate in, or intervene in (including the publishing or distribution of statements) any political campaign on behalf of any

2 - 2

candidate for public office. Notwithstanding any other provision of these articles, the corporation shall not carry on any other activities not permitted to be carried on (a) by a corporation exempt from federal income tax under section 501(c)(3) of the Internal Revenue Code, or corresponding section of any future federal tax code, or (b) by a corporation, contributions to which are deductible under section 170(c)(2) of the Internal Revenue code, or corresponding section of any future federal tax code.

VII.

Upon dissolution of the corporation, the Board of Trustees shall, after paying or making provision for the payment of all of the liabilities of the corporation shall deliver all of the remaining assets of the corporation to the Universal Fellowship of Metropolitan Community Churches as the successor 501(c)(3) corporation. In the event that the Universal Fellowship of Metropolitan Community Churches does not, at the time of dissolution, meet the requirements of section 501(c)(3) of the Internal Revenue Code such remaining assets shall be distributed for one or more exempt purposes within the meaning of section 501(c)(3) of the Internal Revenue Code, or corresponding section of any future federal tax code, or shall be distributed to the federal government, or to a state or local government, for a public purpose. Any such assets not so disposed of shall be disposed of by the Court of Common Pleas of the county in which the principal office of the corporation is then located, exclusively for such purposes or to such organizations, as said Court shall determine, which are organized and operated exclusively for such purposes.

VIII.

The address of the initial registered office of the corporation is 1214 Vista Trail, Atlanta, Dekalb County, Georgia 30324, and the initial registered agent of the corporation at such address is William D. Walker.

IX.

The initial board of trustees shall consist of five members, the name and address of each of which are as follows:

William D. Walker
1214 Vista Trail
Atlanta, Georgia 30324

Stanley J. Danese
3200 Lenox Rd., N.E.
Suite A-306
Atlanta, Georgia 30324

Richard M. Verciglio
898 Lullwater Rd., N.E.
Atlanta, Georgia 30307

James V. Giordano, Jr.
898 Lullwater Rd., N.E.
Atlanta, Georgia 30307

S.E. Winderweedle
3297 Bobolink Drive
Decatur, Georgia 30032

X.

The name and address of the incorporator, a citizen of the United States is:

William D. Walker
1214 Vista Trail
Atlanta, Georgia 30324

IN WITNESS WHERE OF, the undersigned incorporator has executed these Articles of Incorporation this Sixteenth day of November, 1984.

William D. Walker

R-1

SEVEN-FOLD GOAL STATEMENT

	SIX MONTH GOAL	ONE YEAR GOAL	TWO YEAR GOAL
Congregational Goal:	Develop a "Program of Care" in which congregation is divided into family groups so that needs of individuals can be realized. Steps will be taken so that we can minimize the formation of cliques.	Expand deaconite program to include fresh, new ways to reflect love and care	Continue six-month and one-year goals, as well as development of added programs as needed
Evangelism:	We are now developing a visitation evangelism program to reach out and establish the reputation of our church as a "Lighthouse of hope and Christian Grace"	Develop a program whereby we can minister to the spiritual needs of people with AIDS	Continue six-month and one-year goals as well as development of added programs as needed
Education:	Continue to develop "Family Groups" program designed to address a variety of questions and needs peculiar to our community. Complete study of "The Lord's Prayer" and the effect this prayer can have on our lives. Develop student clergy program as we now have candidate for that position.	Study of selected scriptures. Program of study on the history of Christian Thought. Presentation of study on "Homosexuality and the Bible".	Study of positives and negatives that UFMCC has received from the more established denominations. Continue six-month and one-year goals as needed.
Stewardship:	Promote fellowship stewardship program "Living Gifts" already planned	Develop a program to help people recognize and develop means whereby they can "fit into" a stewardship commitment	Continue six-month and one-year goals. Develop additional programs as needed.

(Continued)

	SIX MONTH GOAL	ONE YEAR GOAL	TWO YEAR GOAL
Pastoral Care:	Secure health insurance for Pastor. Such action has been approved by congregation and Board.	To increase health insurance to include dental care. Set up scholarship for student clergy. Church to pay expenses for clergy conference.	Develop a program to assist district minister with retreats or sabbaticals to help prevent "burn out".
Missions:	Begin an outreach program, especially to the gays in the Grant Park area. Program is now in active planning stage.	Help people of church to develop a vision of mission. to extend beyond the local level: this to be done through education from pulpit, and stewardship emphasis.	Encourage church to become more active in church extension. Encourage interaction with a "sister church".
Worship:	To involve more congregational members. Support, encourage the active music program already begun.	Establish a choir. Study, explore various styles of worship. Promote study of the meaning of various acts of worship.	Continue six-month and one-year goals. Develop programs and activities as needed for worship enrichment.

September 22, 1986

Gulf Lower Atlantic District
Post Office Box 66101
Birmingham, AL 35210

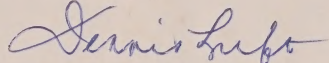
U.F.M.C.C.
ATTENTION: TREASURER
5300 Santa Monica Blvd.
Suite 304
Los Angeles, CA 90029

Attached you will a check in the amount of \$11.61 representing an offering from M.C.C. Mobile designated especially to be used to partially retire the debt of St. Jude's M.C.C. of Columbia, SC.

This brings to a total of \$255.02 in such offerings that have been sent.

Please let me know if you have any questions.

God Bless,



Dennis Luft, Treasurer
Gulf Lower Atlantic District

cc: Mary M. Moore,
District Coordinator
Gulf Lower Atlantic District

Rev. Gil Lincoln
St Jude's M.C.C.

✓ Rev. Marge Ragona
M.C.C. Mobile





Gulf Lower Atlantic District UFMCC

POB 66101, Birmingham, AL 35210

September 13, 1986

Dear District Friends,

Welcome to the Autumn '86 Conference, "If You Love Me, Tell Me So!" Your packet contains four separate divisions of information: Reports from District Officers, proposed SOP's, proposed Standards, and a preliminary application packet for both chartering and commissioning your local church. This last division is to help us begin the process of gathering information that will be needed very quickly after the upcoming conference.

The only "missing" paperwork is the report of the District Coordinator; it will be coming under separate cover.

Oh yes, you will also find the registration forms, hotel brochures, and tentative agendas for the conference. Please hold on to all of this paperwork (except registration forms!) and bring it with you conference. We have already photocopied an approximate 3000 pages for only 99 of our registrants...obviously, the cost of each packet is large and the only extras that will be brought to conference will be for late registrants.

The Tentative Agenda for the weekend is:

FRIDAY--Church Leadership Committee (BoHM)--9:00-12:00

**District Committee will act on recommendations from CLC.

District Committee Meeting--1:00-4:00

Registration--5-11:00 p.m.

Dancing--8-9:30, "One Strange Fact,"--9:30-11:00

SATURDAY--9:00 a.m.--Worship

10:15-12:30--Business Meeting

12:30-2:00--Lunch

2:00-6:00--Business Meeting

6:00-7:00--Rest/Visit

7:00--Would you like to "order out" pizza?

**Saturday evening, we will try to have supper together, fellowship, sing, and for those who wish, "go out on the town".

SUNDAY--9:00 a.m.--Worship

NOTE: We decided not to try to have workshops for two reasons: Most of our "teachers" are also voters and we need all the collective brain-power we can get.

If you have any questions or are missing any documents, please call me at 939-1581. We trust this will be a most blessed conference!

MCC Charleston is in charge of the music (have an incredible pianist/organist who played with the Fred Waring Orchestra when he was 9 years old), Rev. Christine Oscar will, hopefully (if she can talk), be bringing the Saturday sermon, and the District Committee will be offering a most unusual Sunday morning worship.

Please encourage your people to come to this very important conference. There will be other activity "surprises" they'll want to attend!

God bless....

Mary M. Moore
for the District Committee

P.S. We will be raffling a hand-made quilt (Oak-leaf in earth-tones) at \$2.00 @ ticket (value \$200.00) and T-shirts with the Conference theme are being contracted right now, price not yet available. You have to see this quilt to believe it!

*Marge,
Don't understand
how we got
messed up on
dates - but
tough thought it
may be we'll
try to reschedule
our trip soon.
Please copy
distribute registra-
tion forms.*



FALL DISTRICT CONFERENCE

AGENDA

1 NOVEMBER 86

- 7 Church Leadership Committee Report
- 8 District Committee Report
- 9 Spring District Conference Minutes
- 3 Approval of Agenda
- 9 District Coordinator Report
- 10 Assistant District Coordinator Report
- 5 Standard Operating Procedures
- 6 Church Status Standards and Procedures
- 11 District Treasurer Report
- 12 Budget 1987
- ✓ 13 FFO Report
- ✓ 14 Elections (District Clerk, District Treasurer
Clergy Representative/Alternate) —
- 15 Spring, Fall 1987 Conference Sites

Lynn Guerra
Christine

1987
April
24-26 Atlanta
B-R 15th
16 New Business
Huntsville
Task Force

1st weekend November 6-8
near Chattanooga.

Dist Comm

1988
29-30 May
M. Moore DC
B. Galloway ADC - elected
H. Gunn Clerk
Dennis Huff, Treas.
Loyal Chas, Lay Rep.
Lynn Guerra Clergy Rep.
Mary Allen - ADC - apptd.
Sharon Parliamentarian

Task Force - Review of Dist. Comm
Committee should be
accountable to Dist. Conf.

Loyal Charles
~~Frank~~
Tom Karb
Bruce Hull
Dale Welp
Sam E-R.

DISTRICT COMMITTEE REPORT

FALL 1986

DISTRICT CONFERENCE

The District Committee met in Columbia, South Carolina in May, 1986, and also met in Birmingham, Alabama in August, 1986. The following report includes the actions taken by the committee as a result of decisions made at those two meetings.

The District Committee met with St. Jude's MCC in May, 1986, as mandated by the Spring District Conference to remove the charter and help St. Jude's look at a way to pay back tithes to the Fellowship and to the District. Upon meeting with the church, it was pointed out by St. Jude's that the District did not have the authority to remove the charter without General Council recommendation. The committee therefore decided after this meeting to try to work with St. Jude's in establishing expectations to be met by a certain date instead of recommending to the General Council that their charter be removed at that time. *when the expectations were not met, the Dist. Comm. voted to advise the Genl Council to revoke the charter of St. Jude's.* The committee reviewed the SOPS and Church Standards and came up with a final draft to be submitted to the Fall Conference.

TABLE 1
The committee took a poll of churches to learn of their interest in the Church Leadership Retreat and decided based on this information to postpone the retreat until a future time.

The committee reviewed the first charter application under the new by-laws by All Saints MCC in Atlanta and made some further recommendations to them prior to approval of their charter.

Due to the resignation of Rev. Janet Pierce as clergy representative for the district, the committee appointed Rev. Lynn Guerra to fill the term until the election at the Fall District Conference.

The committee voted on a proposed budget for 1987.

The committee reviewed many churches situations where concerns had been expressed and offered support and intervention where needed.

FFO Report

Conference held August 1986

Conclusions:

1. FFO has proposed adding a commission on missiology which will study other cultures to see what could be added to our worship services without taking away from the Christian aspect of worship.

2. FFO has developed a workshop on What is Spirituality? which Bruce and I would like to present.

3. We found out about all of the workshops available now. It is our opinion that we are unable to do all of these, even though we are willing to travel to present workshops to individual churches and of course at conferences. We now have available a notebook containing these workshops.

We proposed to FFO Conference that a workshop be presented at district conferences giving a summary of all workshops available and offering the church representative a copy of workshops to use locally. That would give more people a chance to attend the workshops than by two of us travelling to a few churches. We also propose adding sufficient funds to the budget to help smaller churches get an FFO notebook (\$30 each) for each church.

4. Much concern was raised about the need for churches to prepare for AIDS. There was some agreement but we expressed the need for more general grief counseling since our people are dying as much from drugs and alcohol and suicide as from AIDS, especially in smaller churches.

We do, however, need to pay more attention to getting ready for AIDS. If we do, we need to be aware that many cases will come from outside our community and figure out how we are going to handle that.

5. I see another conflict coming in FFO and possibly in UFMCC between the theological conservatives, among which I count myself, and the theological liberals, represented by people from the Northeast and Southwest districts. The liberal worship services at FFO conference reminded me too much of some of the "cultic" and eastern religious practices that I've had personal experience with before I knew Jesus. There was also in those services an absence of the Christ — of Jesus — that I found very disturbing. I believe the people of our district would have been equally uncomfortable.

6. In other areas, I'd like to see more emphasis, naturally, on getting more people individually involved in the process of working out a theology. That is the only way to make this process real for people.

Budget:

Recommended district budget for 1987 for each representative:

1. Four day FFO conference (scheduled just before General Conference):
 - \$400 travel
 - \$ 80 per diem
 - \$160 lodging
2. Two two-day district conferences:
 - \$300 travel
 - \$ 80 per diem
 - \$160 lodging

Mary - This is my part of the report. Am sending Bruce a copy for his input. Aileen

Notebook available through Church Services \$30.00

IV. PURPOSES/GOALS of FFO

The Commission on Faith, Fellowship and Order of UFMCC (FFO) is a standing commission of our Fellowship (see UFMCC Bylaws, V.D.4). The attached brochure, "A Christian Theology of Sexuality from the People," describes our process, history and purpose, including study questions, workshops and other resources. FFO exists to provide forums and resources for grass roots theological reflection at the local and district level on issues of concern to UFMCC, such as sexuality and spirituality, aids and ecumenicity (theology of sexuality, theology of suffering and evil, and ecclesiology).

FFO **develops** creative resources for lay theological education, which no other UFMCC body is doing or charged to do. The commission works closely with the Office of Ministry Resources for distribution, Samaritan College for expertise, and the Department of Ecumenical Witness and Ministry for relations with the broader Faith and Order movement. The representative district structure provides opportunity for widespread dissemination of and feedback on these resources and issues and also provides a "safe space" for discussion of faith issues crucial to us all.

The Holy Spirit worked through conflicts and concerns at General Conference 1981 to mandate that FFO engage in grass roots research and analysis of issues in our Faith Statement and in the development of a Christian theology of sexuality. Elected lay and clergy representatives from each district and extension area, plus Samaritan advisors, meet annually to plan and develop a process for helping all of UFMCC do theology. This process includes offering workshops, providing bibliographies and study group series toward exploring the eight Study Questions Toward a Christian Theology of Sexuality adopted at General Conference 85 as FFO's major agenda in the coming years.

FFO provides educational resources on other theological issues of concern to UFMCC, such as study resources on Aids, racism, ecumenical issues, missiology, and sexuality and the disabled. FFO is also committed to increased participation by people of diverse cultures, races, and enablement in its programming.

FFO has observer status with the National Council of Churches Faith and Order Commission, and is seeking similar status with the World Council of Churches Faith and Order Commission.

The goals of FFO may be summarized as follows:

1. Meet once a year, as mandated by general conference, to conduct the business of the commission, with an annual interim steering committee meeting and communication.
2. Develop a grass roots process of theological reflection through widespread dissemination of FFO materials, including a notebook of all workshops and other resources, training guides and sessions, brochures and other correspondence, ~~using UFMCC's Office of Ministry Resources as one distribution source.~~ *and through development of district networks of FFO liaisons in each congregation.*

3. Every two years, develop, test, disseminate, report on, evaluate and provide feedback from workshops, designed to explore one or two of the Study Questions toward a Christian Theology of Sexuality.
4. Develop FFO participation in the ecumenical Faith and Order movement, including National Council of Churches' Faith and Order Commissions and the World Council of Churches Faith and Order Commission in coordination with the Department of Ecumenical Witness and Ministry.
5. Develop resources for theological reflection on the Aids crisis in coordination with UFMCC Aids Ministry, on missiology in coordination with the Department of Third World Ministries, and on sexuality and disability in coordination with the Commission on Special Ministries.

THEOLOGICAL EDUCATION TEACHES:

- TRANSMITS HISTORY & VALUES OF THE COMMUNITY
- WAYS TO THINK & BELIEVE
- OPENS UP CONTENT OF FAITH TO CONTEMPORARY LIFE
- LINKS MEANINGS FROM BIBLICAL MANDATE TO CURRENT EXPERIENCE

INTERSECTS AT POINT WHERE SCRIPTURE & LIFE MEET.
NEED TO FIND THAT COMMON POINT.

WHAT ARE THE GROUP'S GOD QUESTIONS? WHAT LANGUAGE DO THEY USE? NEED TO APPROPRIATE THAT LANGUAGE INTO WORKSHOPS.

MEANINGS FROM 1 CONTEXT LINKED TO MEANINGS FROM ANOTHER



Metropolitan Community Church

P.O. BOX 2343 KNOXVILLE, TN. 379012343
615-521-6546

Gulf Lower Atlantic District
Report of the Assistant District Coordinator
Rev. Robert Galloway

This year as Assistant District Coordinator has been one of growth, trial, and joy. The growth comes in looking at myself, my abilities, time, and vision. I continue to see that I bite off more than I can do. Some of the expectations of the position are just not possible for me to fulfill, such as visiting each of the congregations in my charge twice a year. It is clear that I need to be spending more time in Knoxville as our church continues to grow. I tend not to be the most organized of administrators, a task that I am working at correcting. My vision of the possibilities for the District continues to grow. I envision a District retreat center, the yoking of some of our congregations, new congregational forms, and a strong District Student Clergy program. These keep me going, keep me serving you, and serving our sovereign, Jesus Christ.

In the course of this year, I have traveled over a thousand miles by car just to District meetings, and flew to one meeting in Columbia. I have put around 2500 miles on our vehicles visiting churches. Most of this travel was made in my spouses car, since my old truck was in the process of dying. As of my last travel, I can no longer travel for expenses alone, but will now charge the District mileage.

Meetings Attended as Assistant District Coordinator

District Conference in Nashville
District Committee - B'ham - August
- Columbia - May
- Nashville - April
- B'ham - January
-

Visits made as Assistant District Coordinator

Memphis
Birmingham - New Covenant
MCC Charlotte
Atlanta Blessed Redeemer
Jackson -

In addition to visits, I have also made phone contacts with all of the District Churches at least once, and more often for those in my charge.

I am currently working in the development of District deacon and student clergy programs. I have developed a visioning workshop to assist congregations in setting goals, and used a modified workshop at the last District Conference to start our goal setting for GLAD. I look forward to working with the District Committee in this coming year.

Rev. Robert Galloway

GULF LOWER ATLANTIC DISTRICT--UFMCC
CHECKING ACCOUNT
INCOME STATEMENT FOR JANUARY - AUGUST, 1986

CHURCH TITHES	JANUARY	FEBRUARY	MARCH	APRIL	MAY	JUNE	JULY	AUGUST
Birmingham (Covenant)	\$72.56	\$54.73	\$65.83	\$66.90	\$46.42	\$57.43	\$83.32	\$69.39
Mobile	33.70	23.27	20.13	26.35	25.46	40.26	35.98	26.56
Montgomery	38.84	39.95	27.20	32.89	25.24	25.87	40.58	26.27
Atlanta (All Saints)	100.11	68.48	79.18	119.98	87.37	122.21		263.65
Atlanta (Blessed Redeemer) *	63.77	104.94	102.01		162.92	139.79		233.51
Jackson *	29.28	31.08	32.35	40.37	28.12	32.37	43.57	
Charlotte (MCC Charlotte)	88.38	83.32	65.70	76.30	63.95	58.43	83.73	90.82
Charlotte (New Life)	104.26	0.00	148.23	197.86	86.64	147.98		211.97
Greensboro	84.46	78.41	99.93	114.42	76.53	97.83	115.39	74.59
Hickory X								25.09
Raleigh	295.71	162.06	158.82	210.07	151.65	107.30	164.73	133.88
Charleston	62.12	47.18	45.40	54.70	54.65	58.83	56.12	54.90
Columbia **						59.64	48.99	47.53
Greenville	8.93	10.14	16.18	25.39	24.45	24.40	29.44	26.75
Knoxville	47.78	38.75	42.21	77.92	37.11	57.32	60.05	61.21
Memphis	21.17							
Nashville	147.83	69.22	77.26	102.33	114.68	79.69	124.97	63.84
Tri-Cities	12.37	17.15	7.28	15.49	14.65	12.90	16.79	19.82
SUBTOTAL CHURCH TITHES ***	\$1,211.27	\$828.68	\$987.71	\$1,160.97	\$999.84	\$1,122.25	\$983.66	\$1,429.78
NON-TITHE INCOME								
MCC Memphis--refund of unused post office box fees					11.15			
MCC Knoxville--replacement of stale-dated checks					29.00			
Residual of MCC Memphis bank account					25.69			
Honorarium received by D.C. donated to district							15.00	
Rebate from travel agency								29.91
SUBTOTAL NON-TITHE INCOME	\$0.00	\$0.00	\$0.00	\$0.00	\$65.84	\$0.00	\$15.00	\$29.91
TOTAL INCOME	\$1,211.27	\$828.68	\$987.71	\$1,160.97	\$1,065.68	\$1,122.25	\$998.66	\$1,459.69

X Tithes for period November, 1985 through June 15, 1986.

* Tithes running one month in arrears.

** No tithes paid for Nov. 1985 - April 1986. Amount owed \$421.84.

*** Tithes due for prior month unless otherwise indicated.

GULF LOWER ATLANTIC DISTRICT--UFMCC
CHECKING ACCOUNT
STATEMENT OF EXPENSES PAID FOR JANUARY - AUGUST, 1986

BUDGET ITEMS	BUDGET AMOUNT	JANUARY	FEBRUARY	MARCH	APRIL	MAY	JUNE	JULY	AUGUST	(%) BUDGET VARIANCE	(%) BUDGET VARIANCE
Salary-District Coordinator	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$0.00	0.00%
Travel Exp.-District Off. (Dist. Travel)	150.00	75.00	172.79	11.00	0.00	17.60	313.00	320.00	458.00	\$167.39	13.95%
Communications	125.00										
Telephone		76.61	69.92	116.07	95.33	21.87	116.54	244.39	0.00		
Postage		44.00	5.79	44.00	7.09	36.92	0.00	32.00	17.28		
Office Supplies		40.76	0.00	0.00	0.00	0.00	35.99	0.00	0.00		
Photocopying Charges		25.00	25.00	112.06	107.73	88.88	25.00	25.00	25.00		
Subtotal Communications		186.37	100.71	272.13	210.15	146.87	177.53	301.39	42.28	\$437.43	43.74%
General Council & Dist. Conf. Exp.-D.C.	100.00	248.00	0.00	62.41	133.75	82.78	0.00	0.00	0.00	(\$273.06)	-34.13%
District Reps. (FFQ,COL, etc.)	75.00	0.00	0.00	212.00	0.00	0.00	346.00	15.00	0.00	(\$27.00)	-4.50%
TOTAL BUDGETED EXPENSES	\$850.00	\$909.37	\$673.50	\$957.54	\$743.90	\$647.25	\$1,236.53	\$1,036.39	\$900.28	\$304.76	4.48%
	=====	=====	=====	=====	=====	=====	=====	=====	=====		
TOTAL INCOME		\$1,211.27	\$828.68	\$987.71	\$1,160.97	\$1,065.68	\$1,122.25	\$918.66	\$1,459.69	1954.91	28.75%
TOTAL BUDGETED EXPENSES		(909.37)	(673.50)	(957.54)	(743.90)	(647.25)	(1,236.53)	(1,036.39)	(900.28)		
EXCESS OF INCOME OVER BUDGETED EXPENSES		\$301.90	\$155.18	\$30.17	\$417.07	\$418.43	(\$114.28)	(\$117.73)	\$559.41		
		=====	=====	=====	=====	=====	=====	=====	=====		
DISPOSITION OF EXCESS:											
Transfer to money market		450.00	150.00	150.00	150.00	150.00	238.36	150.00	150.00		
Quarterly FICA tax due from employer for D.C.					85.80			85.80			
Non-budgeted expenses-see note(s)											
To increase(decrease) checking account balance		(148.10)	5.18	(119.83)	181.27	268.43	(352.64)	(353.53)	409.41		
CHECKING ACCOUNT BALANCE-BEGINNING OF MONTH	\$1,114.56	\$966.46	\$971.64	\$851.81	\$1,033.08	\$1,301.51	\$948.87	\$595.34			
INCREASE (DECREASE) FOR MONTH	(148.10)	5.18	(119.83)	181.27	268.43	(352.64)	(353.53)	409.41			
CHECKING ACCOUNT BALANCE-END OF MONTH	\$966.46	\$971.64	\$851.81	\$1,033.08	\$1,301.51	\$948.87	\$595.34	\$1,004.75			
	=====	=====	=====	=====	=====	=====	=====	=====			

GULF LOWER ATLANTIC DISTRICT--UFMCC
DISTRICT CONFERENCE ACCOUNT
STATEMENT OF INCOME & EXPENSES
JANUARY - AUGUST, 1986

	JANUARY	FEBRUARY	MARCH	APRIL	MAY	JUNE	JULY	AUGUST
DISTRICT CONFERENCE ACCOUNT BALANCE-BEGINNING OF MONTH	\$0.00	\$0.00	\$0.00	(\$32.18)	(\$319.81)	(\$319.81)	\$675.21	\$675.21
INCOME:								
Offering from Saturday a.m. service						\$374.25		
Profit from registration fees & t-shirt sales						620.77		
	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$995.02	\$0.00	\$0.00
EXPENSES:								
Registration fee for Rev. Elder Perry			\$15.00					
Music purchased for performance at conference			17.18					
Per diem for Rev. Elder Perry & Rev. Ziegler				120.00				
Lodging for Rev. Elder Perry & Rev. Ziegler				167.63				
	\$0.00	\$0.00	\$32.18	\$287.63	\$0.00	\$0.00	\$0.00	\$0.00
DISTRICT CONFERENCE ACCOUNT BALANCE-END OF MONTH	\$0.00	\$0.00	(\$32.18)	(\$319.81)	(\$319.81)	\$675.21	\$675.21	\$675.21

GULF LOWER ATLANTIC DISTRICT--UFMCC
PROPOSED BUDGET
FOR FISCAL YEAR BEGINNING JANUARY 1, 1987

Discretionary Fund

	EXISTING BUDGET
Salary-District Coordinator	\$400.00
Travel Expenses-District Off. (Dist. Travel)	150.00
Communications	125.00
General Council & Dist. Conf. Exp.-D.C.	100.00
District Reps. (FFD, CDL, etc.)	75.00

	\$850.00
	=====

Discretionary Fund

	PROPOSED BUDGET	
Salary-District Coordinator	\$400.00	No change.
Communications (Telephone, Postage, Office Supplies, & Photocopying)	200.00	Averaged \$75 over previous existing budget (\$75 increase).
Travel Allowance-District Coordinator	150.00	Unifying budget-previously earmarked from money market account.
Travel of District Officers Within District (Not Including District Committee Meetings)	125.00	Remove District Committee meeting expenses to separate item (\$50 decrease); plus increase remaining by \$25 per month.
District Secretarial Assistant	100.00	Rationale below.
District Coordinator-General Council Expenses	75.00	Remove CRC Representative expenses to separate item (\$25 decrease).
District Representatives (FFD, CDL, etc.)	75.00	No change.
District Committee Expenses-District Conferences	70.00	Registration, travel, housing & per diem expenses; additional rationale below.
District Committee Meetings (Including Travel)	50.00	New item.
CRC Representative (Including Travel)	25.00	New item.
FICA Expense-District Coordinator	30.00	New item.

	\$1,300.00	
	=====	

Tithes have averaged \$1,094 per month through August. The District Committee feels that in view of the growth attained during fiscal year 1986 that a 10% increase in tithe income is reasonable for the 1987 fiscal year. This would bring expected receipts from tithe income alone to \$1,203 per month. The additional \$100 item included in the proposed budget over and above the expected income level of \$1,203 per month is the District Secretarial Assistant. The rationale for such a position is that it would free the District Coordinator to devote more time to "people hours" and would enable better usage of her contracted time. The District Standard Operating Procedures mandate that the registration, travel, housing & per diem expenses of the District Committee for District Conferences will all be paid by the Fall Conference in 1987. This will be phased in as outlined in the S.O.P.'s. While the Committee recognizes that the \$70 per month budget item will not be adequate to reimburse all expected expenses that will be incurred, we felt that this was the most we could budget from tithe income at this time. The Committee also recognizes a \$1,300 budget may not be reached at a 5% level of local church tithing and requests that each church consider increasing the district tithing level to 6%. On the average this would generate an additional \$10 to \$15 per church.

GULF LOWER ATLANTIC DISTRICT-UFMCC
DISTRICT CONFERENCE ACCOUNT
STATEMENT OF INCOME & EXPENSES
JANUARY - SEPTEMBER, 1986

	JANUARY	FEBRUARY	MARCH	APRIL	MAY	JUNE	JULY	AUGUST	SEPTEMBER
DISTRICT CONFERENCE ACCOUNT BALANCE-BEGINNING OF MONTH	\$0.00	\$0.00	\$0.00	(\$32.18)	(\$319.81)	(\$319.81)	\$675.21	\$675.21	\$675.21
INCOME:									
Offering from Saturday a.m. service						\$374.25			
Profit from registration fees & t-shirt sales						620.77			
TOTAL INCOME	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$995.02	\$0.00	\$0.00	\$0.00
EXPENSES:									
Registration fee for Rev. Elder Perry			\$15.00						
Music purchased for performance at conference			17.18						
Per diem for Rev. Elder Perry & Rev. Ziegler				\$120.00					
Lodging for Rev. Elder Perry & Rev. Ziegler				167.63					
Registration & travel-D.C.									\$116.00
	\$0.00	\$0.00	\$32.18	\$287.63	\$0.00	\$0.00	\$0.00	\$0.00	\$116.00
DISTRICT CONFERENCE ACCOUNT BALANCE-END OF MONTH	\$0.00	\$0.00	(\$32.18)	(\$319.81)	(\$319.81)	\$675.21	\$675.21	\$675.21	\$559.21

GULF LOWER ATLANTIC DISTRICT-UFMCC
MONEY MARKET ACCOUNT
STATEMENT OF INCOME & EXPENSES
JANUARY - SEPTEMBER, 1986

	JANUARY	FEBRUARY	MARCH	APRIL	MAY	JUNE	JULY	AUGUST	SEPTEMBER
MONEY MARKET ACCOUNT BALANCE-BEGINNING OF MONTH	\$5,261.29	\$5,291.44	\$5,315.80	\$5,340.20	\$5,364.32	\$4,590.14	\$4,388.00	\$4,433.43	\$4,433.43
INCOME:									
Transferred from checking account	\$450.00	\$150.00	\$150.00	\$150.00	\$150.00	\$238.36	\$150.00	\$150.00	\$150.00
Money market interest	30.15	24.36	24.40	24.12	23.68	0.00	45.43	0.00	0.00
TOTAL INCOME	\$480.15	\$174.36	\$174.40	\$174.12	\$173.68	\$238.36	\$195.43	\$150.00	\$150.00
	=====	=====	=====	=====	=====	=====	=====	=====	=====
EXPENSES:									
Salary Supp./Travel Allowance-D.C.	\$150.00	\$150.00	\$150.00	\$150.00	\$150.00	\$150.00	\$150.00	\$150.00	\$150.00
Aid to Memphis church	300.00								
Utility bill owed by Memphis church					184.31				
Rent owed by Memphis church					208.55				
Travel expenses of district officers to Columbia					405.00	290.50			
TOTAL EXPENSES	\$450.00	\$150.00	\$150.00	\$150.00	\$947.86	\$440.50	\$150.00	\$150.00	\$150.00
	=====	=====	=====	=====	=====	=====	=====	=====	=====
MONEY MARKET ACCOUNT BALANCE-END OF MONTH	\$5,291.44	\$5,315.80	\$5,340.20	\$5,364.32	\$4,590.14	\$4,388.00	\$4,433.43	\$4,433.43	\$4,433.43

GULF LOWER ATLANTIC DISTRICT-UFMCC
CHECKING ACCOUNT
STATEMENT OF EXPENSES PAID FOR JANUARY-SEPTEMBER, 1986

BUDGET ITEMS	BUDGET AMOUNT	JANUARY	FEBRUARY	MARCH	APRIL	MAY	JUNE	JULY	AUGUST	SEPTEMBER
Salary-District Coordinator	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00
Travel Exp.-District Off. (Dist. Travel)	150.00	75.00	172.79	11.00	0.00	17.60	313.00	320.00	450.00	379.35
Communications										
Telephone		76.61	69.92	116.07	95.33	21.87	116.54	244.39	0.00	119.34
Postage		44.00	5.79	44.00	7.09	36.92	0.00	32.00	17.28	37.79
Office Supplies		40.76	0.00	0.00	0.00	0.00	35.99	0.00	0.00	0.00
Photocopying Charges		25.00	25.00	112.06	107.73	88.08	25.00	25.00	25.00	(12.06)
Subtotal Communications	125.00	186.37	100.71	272.13	210.15	146.87	177.53	301.39	42.28	145.07
General Council & Dist. Conf. Exp.-D.C.	100.00	248.00	0.00	62.41	133.75	82.78	0.00	0.00	0.00	468.00
District Reps. (FFD.COL., etc.)	75.00	0.00	0.00	212.00	0.00	0.00	346.00	15.00	0.00	0.00
TOTAL BUDGETED EXPENSES	\$850.00	\$909.37	\$673.50	\$957.54	\$743.90	\$647.25	\$1,236.53	\$1,036.39	\$900.28	\$1,392.42
TOTAL INCOME		\$1,211.27	\$828.68	\$987.71	\$1,160.97	\$1,065.68	\$1,122.25	\$918.66	\$1,459.69	\$1,184.79
TOTAL BUDGETED EXPENSES		(909.37)	(673.50)	(957.54)	(743.90)	(647.25)	(1,236.53)	(1,036.39)	(900.28)	(1,392.42)
EXCESS OF INCOME OVER BUDGETED EXPENSES		\$301.90	\$155.18	\$30.17	\$417.07	\$418.43	(\$114.28)	(\$117.73)	\$559.41	(\$207.63)
DISPOSITION OF EXCESS:										
Transfer to money market		450.00	150.00	150.00	150.00	150.00	238.36	150.00	150.00	150.00
Quarterly FICA tax due from employer for D.C.					85.80			85.80		
Non-budgeted expenses-see note(s)										
To increase (decrease) checking account balance		(148.10)	5.18	(119.83)	181.27	268.43	(352.64)	(353.53)	409.41	(362.63)
CHECKING ACCOUNT BALANCE-BEGINNING OF MONTH	\$1,114.56	\$966.46	\$971.64	\$851.81	\$1,033.08	\$1,301.51	\$948.87	\$595.34	\$1,004.75	
INCREASE (DECREASE) FOR MONTH	(148.10)	5.18	(119.83)	181.27	268.43	(352.64)	(353.53)	409.41	(362.63)	
CHECKING ACCOUNT BALANCE-END OF MONTH	\$966.46	\$971.64	\$851.81	\$1,033.08	\$1,301.51	\$948.87	\$595.34	\$1,004.75	\$642.12	

GULF LOWER ATLANTIC DISTRICT--UFMCC
CHECKING ACCOUNT
INCOME STATEMENT FOR JANUARY - SEPTEMBER, 1986

CHURCH TITHES	JANUARY	FEBRUARY	MARCH	APRIL	MAY	JUNE	JULY	AUGUST	SEPT
Birmingham (Covenant)	\$72.56	\$54.73	\$65.83	\$66.90	\$46.42	\$57.43	\$83.32	\$69.39	\$66.96
Mobile	33.70	23.27	20.13	26.35	25.46	40.26	35.98	26.56	40.79
Montgomery	38.84	39.95	27.20	32.89	25.24	25.87	40.58	26.27	27.25
Atlanta (All Saints) *	100.11	68.48	79.18	119.98	87.37	122.21		263.65	
Atlanta (Blessed Redeemer) **	63.77	104.94	102.01		162.92	139.79		233.51	
Jackson	29.28	31.08	32.35	40.37	28.12	32.37	43.57		80.64
Charlotte (MCC Charlotte)	88.38	83.32	65.70	76.30	63.95	58.43	83.73	90.82	87.08
Charlotte (New Life)	104.26		148.23	197.86	86.64	147.98		211.97	188.40
Greensboro	84.46	78.41	99.93	114.42	76.53	97.83	115.39	74.59	105.44
Hickory X								25.09	
Raleigh	295.71	162.06	158.82	210.07	151.65	107.30	164.73	133.88	165.49
Charleston	62.12	47.18	45.40	54.70	54.65	58.83	56.12	54.90	48.80
Columbia Y						59.64	48.99	47.53	44.63
Greenville	8.93	10.14	16.18	25.39	24.45	24.40	29.44	26.75	29.28
Knoxville	47.78	38.75	42.21	77.92	37.11	57.32	60.05	61.21	56.03
Memphis	21.17								
Nashville	147.83	69.22	77.26	102.33	114.68	79.69	124.97	63.84	85.41
Tri-Cities	12.37	17.15	7.28	15.49	14.65	12.90	16.79	19.82	9.41
SUBTOTAL CHURCH TITHES ***	\$1,211.27	\$828.68	\$987.71	\$1,160.97	\$999.84	\$1,122.25	\$903.66	\$1,429.78	\$1,035.61
NON-TITHE INCOME									
MCC Memphis--refund of unused post office box fees					11.15				
MCC Knoxville--replacement of stale-dated checks					29.00				
Residual of MCC Memphis bank account					25.69				
Honorary received by D.C. donated to district							15.00		
Rebate from travel agency								29.91	24.18
Miscellaneous donations									125.00
SUBTOTAL NON-TITHE INCOME	\$0.00	\$0.00	\$0.00	\$0.00	\$65.84	\$0.00	\$15.00	\$29.91	\$149.18
TOTAL INCOME	\$1,211.27	\$828.68	\$987.71	\$1,160.97	\$1,065.68	\$1,122.25	\$918.66	\$1,459.69	\$1,184.79

X Tithes for period November, 1985 through June 15, 1986.

Y No tithes paid for November 1985-April 1986. Amount owed \$421.84.

* Tithes running one month in arrears.

** Tithes running two months in arrears.

*** Tithes due for prior month unless otherwise indicated.

GULF LOWER ATLANTIC DISTRICT--UFMCC
CHECKING ACCOUNT
INCOME STATEMENT FOR JANUARY - OCTOBER, 1986

CHURCH TITHES	JANUARY	FEBRUARY	MARCH	APRIL	MAY	JUNE	JULY	AUGUST	SEPTEMBER	OCTOBER
Birmingham (Covenant)	\$72.56	\$54.73	\$65.83	\$66.90	\$46.42	\$57.43	\$83.32	\$69.39	\$66.96	\$73.10
Mobile	33.70	23.27	20.13	26.35	25.46	40.26	35.98	26.56	40.79	29.00
Montgomery *	38.84	39.95	27.20	32.89	25.24	25.87	40.58	26.27	27.25	
Atlanta (All Saints)	100.11	68.48	79.18	119.98	87.37	122.21		263.65		282.02
Atlanta (Blessed Redeemer) **	63.77	104.94	102.01		162.92	139.79		233.51		
Jackson	29.28	31.08	32.35	40.37	28.12	32.37	43.57		80.64	33.79
Charlotte (MCC Charlotte)	88.38	83.32	65.70	76.30	63.95	58.43	83.73	90.82	87.08	71.82
Charlotte (New Life)	104.26		148.23	197.86	86.64	147.98		211.97	188.40	69.33
Greensboro	84.46	78.41	99.93	114.42	76.53	97.83	115.39	74.59	105.44	77.41
Hickory X								25.09		
Raleigh	295.71	162.06	158.82	210.07	151.65	107.30	164.73	133.88	165.49	135.17
Charleston	62.12	47.18	45.40	54.70	54.65	58.83	56.12	54.90	48.80	51.35
Columbia Y						59.64	48.99	47.53	44.63	17.34
Greenville	6.93	10.14	16.18	25.39	24.45	24.40	29.44	26.75	29.28	18.43
Knoxville	47.78	38.75	42.21	77.92	37.11	57.32	60.05	61.21	56.03	46.87
Memphis	21.17									
Nashville	147.83	69.22	77.26	102.33	114.68	79.69	124.97	63.84	85.41	207.95
Tri-Cities	12.37	17.15	7.28	15.49	14.65	12.90	16.79	19.82	9.41	8.33
SUBTOTAL CHURCH TITHES ***	\$1,211.27	\$828.68	\$987.71	\$1,160.97	\$999.84	\$1,122.25	\$903.66	\$1,429.78	\$1,035.61	\$1,121.91
NON-TITHE INCOME										
MCC Memphis--refund of unused post office box fees					11.15					
MCC Knoxville--replacement of stale-dated checks					29.00					
Residual of MCC Memphis bank account					25.69					
Honorarium received by D.C. donated to district							15.00			
Rebate from travel agency								29.91	24.18	
Miscellaneous donations									125.00	
SUBTOTAL NON-TITHE INCOME	\$0.00	\$0.00	\$0.00	\$0.00	\$65.84	\$0.00	\$15.00	\$29.91	\$149.18	\$0.00
TOTAL INCOME	\$1,211.27	\$828.68	\$987.71	\$1,160.97	\$1,065.68	\$1,122.25	\$918.66	\$1,459.69	\$1,184.79	\$1,121.91

X Tithes for period November, 1985 through June 15, 1986.

Y No tithes paid for November 1985-April 1986. Amount owed \$421.84.

* Tithes running one month in arrears.

** Tithes running three months in arrears.

*** Tithes paid through prior month unless otherwise indicated.

GULF LOWER ATLANTIC DISTRICT-UFMCC
CHECKING ACCOUNT
STATEMENT OF EXPENSES PAID FOR JANUARY-OCTOBER, 1986

BUDGET ITEMS	BUDGET AMOUNT	JANUARY	FEBRUARY	MARCH	APRIL	MAY	JUNE	JULY	AUGUST	SEPTEMBER	OCTOBER	YEAR TO-DATE	% ANNUAL BUDGET
Salary-District Coordinator	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$4,000.00	100.00%
Travel Exp.-District Off. (Dist. Travel)	150.00	75.00	172.79	11.00	0.00	17.60	313.00	320.00	458.00	379.35	118.00	1,864.74	124.32%
Communications													
Telephone		76.61	69.92	116.07	95.33	21.87	116.54	244.39	0.00	119.34	96.72		
Postage		44.00	5.79	44.00	7.09	36.92	0.00	32.00	17.28	37.79	0.00		
Office Supplies		40.76	0.00	0.00	0.00	0.00	35.99	0.00	0.00	0.00	0.00		
Photocopying Charges		25.00	25.00	112.06	107.73	88.08	25.00	25.00	25.00	(12.06)	40.65		
Subtotal Communications	125.00	186.37	100.71	272.13	210.15	146.87	177.53	301.39	42.28	145.07	137.37	1,719.87	137.59%
General Council & Dist. Conf. Exp.-D.C.	100.00	248.00	0.00	62.41	133.75	82.78	0.00	0.00	0.00	468.00	0.00	994.94	99.49%
District Reps. (FFO.COL., etc.)	75.00	0.00	0.00	212.00	0.00	0.00	346.00	15.00	0.00	0.00	0.00	573.00	76.40%
TOTAL BUDGETED EXPENSES	\$850.00	\$909.37	\$673.50	\$957.54	\$743.90	\$647.25	\$1,236.53	\$1,036.39	\$900.28	\$1,392.42	\$655.37	\$9,152.55	107.68%
TOTAL INCOME		\$1,211.27	\$828.68	\$987.71	\$1,160.97	\$1,065.68	\$1,122.25	\$918.66	\$1,459.69	\$1,184.79	\$1,121.91		
TOTAL BUDGETED EXPENSES		(909.37)	(673.50)	(957.54)	(743.90)	(647.25)	(1,236.53)	(1,036.39)	(900.28)	(1,392.42)	(655.37)		
EXCESS OF INCOME OVER BUDGETED EXPENSES		\$301.90	\$155.18	\$30.17	\$417.07	\$418.43	(\$114.28)	(\$117.73)	\$559.41	(\$207.63)	\$466.54		
DISPOSITION OF EXCESS:													
Transfer to money market		450.00	150.00	150.00	150.00	150.00	238.36	150.00	150.00	150.00	150.00		
Quarterly FICA tax due from employer for D.C.					85.80			85.80			85.80		
Non-budget expenses-see notes(s)											50.00		
To increase (decrease) checking account balance		(148.10)	5.18	(119.83)	181.27	268.43	(352.64)	(353.53)	409.41	(367.63)	180.74		
CHECKING ACCOUNT BALANCE-BEGINNING OF MONTH	\$1,114.56	\$966.46	\$971.64	\$851.81	\$1,033.08	\$1,301.51	\$948.87	\$595.34	\$1,004.75	\$637.12			
INCREASE (DECREASE) FOR MONTH	(148.10)	5.18	(119.83)	181.27	268.43	(352.64)	(353.53)	409.41					
CHECKING ACCOUNT BALANCE-END OF MONTH	\$966.46	\$971.64	\$851.81	\$1,033.08	\$1,301.51	\$948.87	\$595.34	\$1,004.75	\$637.12	\$817.86			

NOTES:

1. October non-budget expense for set of microphones.

GULF LOWER ATLANTIC DISTRICT-UFMCC
MONEY MARKET ACCOUNT
STATEMENT OF INCOME & EXPENSES
JANUARY - OCTOBER, 1986

	JANUARY	FEBRUARY	MARCH	APRIL	MAY	JUNE	JULY	AUGUST	SEPTEMBER	OCTOBER
MONEY MARKET ACCOUNT BALANCE-BEGINNING OF MONTH	\$5,261.29	\$5,291.44	\$5,315.80	\$5,340.20	\$5,364.32	\$4,590.14	\$4,388.00	\$4,433.43	\$4,433.43	\$4,433.43
INCOME:										
Transferred from checking account	\$450.00	\$150.00	\$150.00	\$150.00	\$150.00	\$238.36	\$150.00	\$150.00	\$150.00	\$150.00
Money market interest	30.15	24.36	24.40	24.12	23.68	0.00	45.43	0.00	0.00	0.00
TOTAL INCOME	\$480.15	\$174.36	\$174.40	\$174.12	\$173.68	\$238.36	\$195.43	\$150.00	\$150.00	\$150.00
EXPENSES:										
Salary Supp./Travel Allowance-D.C.	\$150.00	\$150.00	\$150.00	\$150.00	\$150.00	\$150.00	\$150.00	\$150.00	\$150.00	\$150.00
Aid to Memphis church	300.00									
Utility bill owed by Memphis church					184.31					
Rent owed by Memphis church					208.55					
Travel expenses of district officers to Columbia					405.00	290.50				
TOTAL EXPENSES	\$450.00	\$150.00	\$150.00	\$150.00	\$947.86	\$440.50	\$150.00	\$150.00	\$150.00	\$150.00
MONEY MARKET ACCOUNT BALANCE-END OF MONTH	\$5,291.44	\$5,315.80	\$5,340.20	\$5,364.32	\$4,590.14	\$4,388.00	\$4,433.43	\$4,433.43	\$4,433.43	\$4,433.43

	JANUARY	FEBRUARY	MARCH	APRIL	MAY	JUNE	JULY	AUGUST	SEPTEMBER	OCTOBER
DISTRICT CONFERENCE ACCOUNT BALANCE-BEGINNING OF MONTH	\$0.00	\$0.00	\$0.00	(\$32.18)	(\$319.81)	(\$319.81)	\$675.21	\$675.21	\$675.21	\$559.21
INCOME:										
Offering from Saturday a.m. service						\$374.25				
Profit from registration fees & t-shirt sales						620.77				
Registrations										170.00
TOTAL INCOME	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$995.02	\$0.00	\$0.00	\$0.00	\$170.00
	=====	=====	=====	=====	=====	=====	=====	=====	=====	=====
EXPENSES:										
Registration fee for Rev. Elder Perry			\$15.00							
Music purchased for performance at conference			17.18							
Per diem for Rev. Elder Perry & Rev. Ziegler				\$120.00						
Lodging for Rev. Elder Perry & Rev. Ziegler				167.63						
Registration & travel-D.C.									\$116.00	
Conference registration packets postage										14.45
Per diem-D.C.										60.00
Front money for T-shirts										230.00
	\$0.00	\$0.00	\$32.18	\$287.63	\$0.00	\$0.00	\$0.00	\$0.00	\$116.00	\$304.45
	=====	=====	=====	=====	=====	=====	=====	=====	=====	=====
DISTRICT CONFERENCE ACCOUNT BALANCE-END OF MONTH	\$0.00	\$0.00	(\$32.18)	(\$319.81)	(\$319.81)	\$675.21	\$675.21	\$675.21	\$559.21	\$424.76



Gulf Lower Atlantic District UFMCC

Dear Congregants, BODs, District Committee, Lay Delegates, Pastors,
General Council, and Friends at large,

*"But they who wait on God shall renew their strength,
they shall mount up with wings like eagles, they shall
run and not be weary, they shall walk and not faint.
Isaiah 41:38-40*

It's a good thing that this promise is duly noted and claimed; I'm waiting for the Eagle Pick-Up Service and a re-filling of Spirit Energy! Your prayers would be appreciated.

We're two months of newsletter in arrears--the Police frown on people who write and drive at the same time. My apologies; there just hasn't been time.

LOCAL CHURCHES--(visited in July)

NEW LIFE--They're increasing in attendance and members weekly. Art has launched a new program called "Brother Andrew"--We'd love to share it in the District if you don't mind (hint, hint).

Art has also gone to Columbia, S.C., for our housing/conference arrangements. All voting delegates should have received registration packets already. He's currently working on piano/p.a. system details. (Everyone else will receive packets upon registration.)

Thanks, Art, for all the work. Thanks, Linda & Ginny for housing/feeding us.

CHARLOTTE--Don Watkins has the wonderful gift of hospitality. Thanks for the lunch, the directions, the shoe-shopping, and the Staff reception.

Nancy & Debbie, thanks for putting us up. District, Debbie's mother is very ill. They all need our prayers.

Rev. Elder Jeri Ann Harvey preached a wonderful, Spirit-filled renewal for the church and visitors over Labor Day weekend. She needs our prayers of support. Both her father & cousin died recently and Jane has been ill alot of this year.

Lynn accepted the appointment to finish the Clergy Rep. position (election to be held during Conference). We thank her for the work she will be doing.

ST. MARY'S, G'boro--We visited for a weekend together, sharing a workshop, two wonderful meals, and Sunday worship. They had a record 70 in attendance that night!

Bless Christine's foot! She broke a toe Sunday morning just so I would preach...Seriously, she was moving with pastoral speed on a regular Sunday and tried to punt a piece of furniture across the room. The furniture won.

Thank you, Jack, Nancy, & Mary Allen & the rest of you who provided for our personal needs. That type of support impacts in three ways: The District budget, our personal budget, and on our spirits.

ST. JOHN'S, R'LGH--We missed Rev. June (out in CA. doing CCCC business) but Wayne and Harry greeted us and made us at home. Thank you three--June for the restful housing, Wayne & Harry for the greeting and conversation.

June and I appreciated our visit with BOD. Thank you all for sharing with us and for the supper. Thanks, Nancy, for the real coffee & cake!

(pg. 2, ltr dtd 9/18/86, MMM)

Wednesday evening worship was a joy and we continue to worship with St. John's through their tape ministry (weekly!) Thank you, Dori, for your faithfulness in packaging and sending those welcome opportunities for us to sit together and worship.

HICKORY--We had no meeting with those who remain. During a meeting in July with ADC Mary Allen, the "Hickorites" decided to regroup in a new direction. They are now having Wed. night rap groups instead of worship.

JOE FOSTER--St. Mary's student clergy did a wonderful job of providing pastoral support and the District Committee moved to extend a very heartfelt "thank you" to him. To all of St. Mary's staff/congregation who invested time, energy, money, and effort--our thanks.

Hickory is no longer an official MCC, but is now a Parish Extension of St. Mary's to be developed as Hickory provides the interest/energy.

AUGUST found us in

ASHEVILLE--meeting with a group of 8 people who are being led by former deacon, Mickey Saunders. They are worshipping on Sundays in a congregant's apartment and are attempting to carry the ball for starting a new work there. Any support, prayer, correspondence, or physical would be welcome/helpful:

Mickey Saunders
Box 26, Silverleaf Drive
Hendersonville, N.C. 28729

TRI-CITIES--We met on Saturday evening for a covered dish/fellowshipping time and finally got to meet with the congregation! We do have a great bunch up there.

Sunday worship was really special. Hal and Dale played the piano & we all shared a renewed sense of vision.

Teddy, we hope Sunshine is doing well and that you are, too.

NASHVILLE--We were scheduled in August & have had to reschedule (I had laryngitis) for September 27th (mine and June's 1st Holy Union anniversary).

MOBILE--We were scheduled to be there this last weekend but somehow, a SNAFU occurred. I had talked with Marge about two weeks prior about planning details but she thought we were due in January!

We were disappointed not to get to meet with Mobile friends and by the lost goal of meeting with all of our MCCs during our first year... But, we'll get there.

GREAT NEWS!!!! Huntsville, AL--MCC Nashville was contacted by interested parties there and they went down for an initial meeting this past Monday week...they only had 38 interested parties! Praise God for that kind of turn out!!! Nashville will be sending staff for the next 3 Mondays for development of that interest.

ALBANY, GA--The Albany Christian Fellowship has decided to remain independent for the time being. They have received major support from their host church, Unity, and want to honor that. We will continue our paper/phone contact and keep the door open. Thanks to Loyal Charles, Rev. Bruce Hill, and my June for all making trips there.

MONTGOMERY--You will NOT believe how successful this group is at getting pastoral help from mainline churches. Another Lutheran pastor is periodically filling their pulpit; the remaining weeks are filled by the MCCers there.

(pg. 3, ltr dtd 9/18/86, MMM)

Their pastoral search is going on cooperatively with Birmingham's. We have sent out 5 packets to UFCCC clergy and received 3 responses.

ALL SAINTS--They are growing by leaps and bounds! They are in the midst of several major actions (budget, pastoral contract, SOP's, and charter application) and are going to be meeting for the second recess of their congregational meeting in October (3rd get-together).

We, the District, owe them a great debt for their work of the church status application process. They are serving as our development wing and have submitted two trial packets. The District Committee is truly in their debt; if you had had to wait on us for this development, or if we had gone to committee for it, we would be further in time-trouble for implementation that we already are.

We know that this development, along with the other church business load has seriously tapped the energy resource of the Board and congregation. They have met an average of 3 hours a week for the entire summer to do all this work.

You are to be commended and you truly have our appreciation!

KNOXVILLE--Bob is very busy and we're having trouble catching up with each other. More news as received.

CHARLESTON, ST. JOAN'S--They're regrouping and are finding all sorts of wonderful gifts within their congregation. Frank and Jim had taken a few well-deserved days off and upon their return, several people stepped forward to assume ministry responsibilities. Friday nights and once-a-month-Lay Sundays will ease some of the load there.

They are also preparing for the District Conference; their contribution will be a musical one. Richard, their organist, will be playing for us and they are also bringing hymn songbooks with them. Thanks in advance for taking that "wing" of the conference.

JACKSON--Sam and I have just spoken. She is in bed with the flu and would appreciate prayers. She is also in college taking a full load.

The last few months have contained several internal struggles that have cost alot of energy from all parties. The dust is now settling; financially, things have never been better, but attendance shows the effect of both weariness and the lost congregants who have left.

Let's all pray for all involved--whether they belong or have quit MCC. Sam anticipates continued growth and sees that those who remain are a stable bunch.

BLESSED REDEEMER--One of the greatest sources of joy for me as D.C. is the Wednesday night meal-ministry that feeds the homeless. The B.R. has taken Luke 14:12-14 to heart:

"Then Jesus said to his host, "When you give a luncheon or dinner do not invite your friends, your brothers/sisters or relatives, or your rich neighbors; if you do they may invite you back and so you will be repaid. But when you give a banquet, invite the poor, the crippled, the lame, the blind and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous."

Carolyn Mobley preached here in B'ham last Sunday and told us of the success of their AIDS Vigil. We were delighted to hear of its outreach and educational format.

COVENANT, B'ham--Our pastoral search continues. We are reviewing the paperwork/tapes of the Revs. Paul Shoopman and Susan Tedder (Sacramento, CA. and Abilene, TX. respectively). Our space search also continues.

XX
Time Lapse -

(pg 4, new date 10/29/86, MMM)

Covenant MCC--We approached the Baptist Church of the Covenant (Southern Bap. Convention) for space. The pastor sent request to Property Committee, they forward to Church Council with questions/no recommendation at all. Dennis and I went to talk with the Council (18 member Board), answered their logistical, personal, and spiritual questions and left.

They voted that night UNANIMOUSLY FOR US! They forwarded their recommendation to the congregation.

We went and talked with them (same format) and left. On our way to the cars, one of their members ran to catch us. She introduced herself, said that she really appreciated our courage, and that if the church voted not to receive us, some of them would be joining us! We received that as affirmation--not as divisive to them.

The pastor called later that night to say that in a "straw poll" 60 + % voted for us, the remainder strongly opposed. We have been asked to continue dialoging with them, to help them structure a ministry to PWA/ARC, and to teach their Church Growth seminar next Spring (3 week course) on "The Bible and Homosexuality."

We could not wait for the internalization/educational process to occur; we moved to another commercial facility (that we keep all week long) for \$200.00 @ month rent.

God richly has blessed us during this process and although the move has impacted (because of necessary time-change) our attendance some, we have a new start and great potential for growth.

GREENVILLE--Dr. Lippy wrote recently saying that there was a slight slow-down in growth. They have cleared their rolls and are now numbering 10 in members. You would not believe the fidelity of the 10. Last month's report totaled 41 in attendance--that is as faithful as can be!

They are in their new space and it will provide the same potential for growth once the new address has filtered through the community.

Thanks, Randy, Chuck, Joe, Leroy, Glen and the rest of you for your hard work and your insistence that there be an open church in Greenville. Blessings are on their way!

COLUMBIA--The phone rang last night with the news that St. Jude's has decided to withdraw from the Fellowship. It was reported that they feel justified in this move because the District Committee/I did not respond to receipt of the "proposed repayment plan."

Again, it was received a month late, offered no real plan, and sent back to us for verification of their debt--a fact that only their treasurer can compute--we could compare their total to the monthly reports submitted to the district...but surely those figures would be the same....(see General Council report for more details).

Must hurry--today's flight day (31 Oct) and it's time to pack. Again, sorry this info is so late--please request in your prayers that days be elongated by another 24 hours...

Love In Christ,

Mary M. Moore
District Coordinator

The first part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, and that the structure of the atom is determined by the laws of quantum mechanics.

The second part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, and that the structure of the atom is determined by the laws of quantum mechanics.

The third part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, and that the structure of the atom is determined by the laws of quantum mechanics.

The fourth part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, and that the structure of the atom is determined by the laws of quantum mechanics.

The fifth part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, and that the structure of the atom is determined by the laws of quantum mechanics.

St. Jude's
2601 Seminole Road
Columbia, SC 29210

12 August 1986

to the District Committee
and the Treasurer, UFMCC

in re: payment of tithes

Dear Firends;

Meeting August 11, 1986, the Board of Directors of St. Jude's MCC adopted the following as the plan for payment of tithes overdue to the Fellowship and the District. We await your response to it, but pending any questions of reservations or objections from you all we will be guided by it in making remittances.

The FIRST thing to be done is to reach an agreement on what is owed. Below you will find the best reconstruction we can make, which you can confirm (at least in part) from whatever records you have. It is based upon an incomplete collection of cancelled checks and also upon reports which were taken from place by an unauthorized person who also returned them. (I am confident I know the identity of that person and the purpose of the removal; but I propose to hold the information in pectore until and unless it becomes clearly important to disclose it.)

From the sum derived should be subtracted any gifts made in response to the District's appeal for special offerings to reduce St. Jude's obligations to UFMCC. We do not know what those may amount to. And we ask that careful consideration be given to a further subtraction of an amount deemed appropriate and in keeping with the verbal commitment offer of aid from District, made when the District Committee met with us over the Memorial Day weekend. (That offer, in our recollection, was a general assurance that help had been available and still was and that St. Jude's should have requested it; and, more specifically, that District aid was available to help relocate the Pastor from Nashville to Columbia---an amount of \$500.00 is remembered here by some then present.)

The SECOND thing to be done is to agree upon a schedule of payment. I have proposed and the Board has agreed to make payment to UFMCC at the rate of \$25.00 a month during the rest of 1986, and to increase that amount in the first half of 1987, and to increase it again in the second half, as local resources and management allow. Our adopted objective is to fully pay the amount agreed to as soon as possible, and no later than the end of 1988. Of course we will maintain our current obligations during that time, but we think it unlikely that we can very soon respond to calls for special offerings though we will consider those individually as they are recieved (e.g. Samaritan Sunday, World-Church Extension, Founder's Day . . .)

The THIRD thing to be done is to reach a clear agreement that, pace the By-laws, St. Jude's compliance with requirements of chartered churches not be brought in question until the payments are complete. We by no means ask to be exonerated from the ordinary provisions of the By-laws but only of those which bear upon the stringent financial disciplines and bugetary constraints we are going to have to adopt.

We do not ask that you all act to contravene the By-laws but only that you undertake not to challenge St. Jude's charter while we make strenuous effort to remedy past deficiencies on our part: e.g., the By-law provisions at VI, B, 2 regarding full-time pastorate: it has already been stipulated that I will support myself in secular employment to liberate a significant part of the Church's income to make payment of back-tithes; you have my own and the Church's assurance as well that the full range of pastoral duties in St. Jude's will be discharged faithfully. If you can simply turn a blind eye to any technicalities of By-laws compliance, we can and we will make all necessary sacrifices to remedy past deficiencies. If you cannot do that, please say so now: it's an operational assumption we must make and need to have confirmed in order to carry out our undertaking.

PART II - A:

The Reports and Directives of the 11th General Conference, Toronto, the financial reports, part IV, A, page 51, show St. Jude's in good standing through the first quarter of 1983. Therefor in what follows we begin at that point. District records I am sure, and UFMCC records I trust, are complete to that point, the end of March, 1983; though I must say I do not recall that I or the then-Treasurer of the District marked those Reports before filing them to show whether in fact the tithes-due-and-reported had been remitted. I suppose not, but I don't remember. Actual deposit transactions of the District can be obtained (at who knows what bother and cost) from First American National Bank in Nashville, TN; and presumably from the Church's Columbia bank.

-B:

Our copies of monthly Reports, April 1983 forward, show the following:

<u>Month</u>	<u>UFMCC</u>	<u>SAD</u>	
April	\$ 212.60	\$ 108.30	(cancelled check held)
May	162.20	81.10	(cancelled check for \$ 144.80)
June	115.20	57.60	
July	118.06	59.03	
Aug.	109.39	54.74	
Sept.	89.71	44.84	
Oct.	136.10	68.04	
Nov.	69.90	34.95	
Dec.	75.20	37.60	
1984			
Jan.	109.13	54.56	
Feb.	73.02	36.51	
March	141.26	70.63	
April	211.85	105.92	
May	82.42	41.32	(check for \$ 624.42 endorsed 6/83-4/84)
June	84.43	41.21	
July	84.14	41.41	
Aug.	40.04	20.02	
Sept.	100.62	50.30	
Oct.	66.53	33.26	(check)
Nov.	68.50	34.24	[(check) and check for \$ 194.26 endorsed 5/84-9/84]
Dec.	105.45	50.72	(check)

District Committee
UFMCC Treasurer
from St. Jude's, Columbia

page 3
11/viii/'86

1985

Jan.	\$ 58.74	\$ 29.38 (check).	
Feb.	59.97	29.99 (check)	
March	92.30	46.14	
April	103.14	51.56 ->	
May	89.04	44.51 >	paid at and as of District Conference,
June	90.26	45.12 >	early September 1985
July	95.38	47.67 >	
Aug.	76.04	38.00 ->	
Sept. >	175.54	87.77 (check)	
Oct.			
Nov.	136.40	68.19	
Dec.	313.05	156.10	

1986

Jan.	79.58	39.79
Feb.	77.35	38.67
March	116.35	58.16
April	103.40	51.68

By our reckoning, then, a total of \$ 3,922.29 is due UFMCC and of \$ 326.99 is due District before any account is taken of subtractions mentioned on page one, paragraph 3.

We offer those numbers as a basis for agreement.

We wish to exempt District from a plan of payment at this time because we hope to be able to pay in full the amount due at an early date.

In the twenty eight months, 1 September 1986--31 December 1988, we will endeavor to reduce to zero our obligation to UFMCC, beginning with small payments each month, adjusting that payment upward each six months as resources and management permit.

If both District and Fellowship are willing to accept the stipulations of this letter and the proposals of this letter, please write to tell us so. If either judi-
catory cannot do so, or chooses not to do so, or wants to negotiate any point included
or omitted, please advise us of that as soon as you can. In our view a documented
agreement by all parties is of primary importance as a basis for the sacrificial
undertaking before us.

For St. Jude's MCC:

+GHL
lv

Gilbert H. Lincoln, Past

F. Y. I. only

*reply
awaited
30 Sep 86*

attest:

Vivian K. Rowland

Vivian K. Rowland, Clerk,
Board of Directors

Item	Quantity	Unit Price	Total Price
1. 1000	1000	1.00	1000.00
2. 2000	2000	2.00	4000.00
3. 3000	3000	3.00	9000.00
4. 4000	4000	4.00	16000.00
5. 5000	5000	5.00	25000.00
6. 6000	6000	6.00	36000.00
7. 7000	7000	7.00	49000.00
8. 8000	8000	8.00	64000.00
9. 9000	9000	9.00	81000.00
10. 10000	10000	10.00	100000.00

The following table shows the results of the survey conducted on 10/10/10. The data was collected from 1000 respondents and is presented in the table above.

The survey was conducted by the Department of Statistics and the results are presented in the table above. The data was collected from 1000 respondents and is presented in the table above.

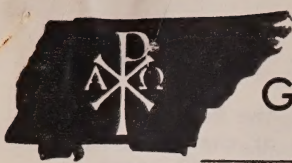
The survey was conducted by the Department of Statistics and the results are presented in the table above. The data was collected from 1000 respondents and is presented in the table above.

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10/10/10

10/10/10

10/10/10



Gulf Lower Atlantic District UFMCC

TO: GLAD, General Council

I hope air-flight never becomes something I just do automatically. If there were a way to do it, I would love to share with you the views of our country I've seen. Since there are "reality-restrictions" on to the news of the last week.

GENERAL COUNCIL III (can you believe it!) will long be remembered for its taxing topics and long, draining hours. Out of those hours (and the review/research time of the previous two Councils) came these decisions and rulings that will affect our District life:

SOP'S--Because the By-Laws state that the District Committee is elected by the District Conference, all members (Lay & Clergy Reps. included) must be confirmed by the whole Conference.

#2--If a district chooses to have a Finance Division for purposes of budget development, they are a recommending body to the District Committee.

#3--"New" and "Special Works" are assessed the same tithes percentages as "Commissioned" and "Chartered" Churches.

UFMCC PROGRAMS--Christian Social Action, chaired for eleven years by Mid-Atlantic's Adam DeBaugh, will be discontinued at the recommendation of both Adam and the Program and Budget Division. The rationale is simple and wonderful: What once was promoted and done by a program has successfully been received and is now being done by local churches and districts. There is, currently, no need for this office to exist. (This is NOT to say that it could not have resurrection life should need arise.)

**Our gratitude and congratulations to you, Adam, for a job done exceptionally well!

Spiritual Life and Clergy Care--is also discontinued on all levels because of several major problems. First, there are no Fellowship funds to finance this program. Second, there are areas of great difficulty surrounding program accountability to the Fellowship. Thirdly, the lines of appointing authority for assistant chaplains have been problematic. Fourthly, the avenues for chaplain-advocacy in district matters have never been cleared.

AIDS Ministry Program--This is the program for which I served as chair in its development stage. We wrote a job description, application process, and scheduled/organized the program events to occur at Fellowship-level for the following 12 months. Of the 6 events that were to occur between May and October, 3 never materialized, 1 was critically late, and the 2 that did reach completion were from non-program (AIDS Vigil/Prom Night) units--were independent efforts. Funding failed to come in significantly and there are no other fund-raisers planned for the remainder of said time.

**It is also noted that the Fellowship is responding in large ways to the various circumstances surrounding AIDS; every Fellowship church has responded locally, districts are providing resource-channels, and the program as planned does not impact on these gifts at all. For the above reasons, this program was discontinued.

DISTRICTS--Australia--Charges were brought against the Rev. Jim Dykes, District Coordinator, by sufficient numbers of the Clergy/ Congregants as defined in the By-Laws. The General Council heard testimony from both parties and acted (after much prayer and deliberation) to suspend Rev. Dykes until Australia's next district conference. The General Council's action does not declare guilt or innocence; it states "sufficient evidence" to refer to the District Conference. The Assistant District Coordinator will function as D.C. for the 13 weeks remaining before conference.

[NOTE: The entirety of this procedure was emotionally costly for all involved. A great deal of grief would surround a decision in either direction. It was a sobering reminder that we all need to listen/hear one another and to respect each other enough to be kind.]

Gulf Lower Atlantic--Re: St. Jude's, Columbia--As you recall, our last District Conference voted "to remove the charter of St. Jude's." We erroneously believed we had the authority to do so.

The District Committee went to Columbia to fulfill the perceived two-fold purpose as defined at that Conference:

To dialogue about the impact of that charter removal and to implement, by appointment, a new, smaller Board of Directors that would be responsible to the District Committee/Conference, and

To affect whatever reconciliation was possible.

Upon arrival we discovered 3 new facts:

Rev. Gilbert Lincoln had been hired as pastor, and,

That the By-Laws relegated charter-removal to its granting body, the General Council (formerly, the Board of Elders).

That no further discussion would occur between St. Jude's and the District Committee unless we were willing to negotiate the charter-removal decision.

**It is at this point that difficult decisions had to be made. The District Committee decided not to be argumentative and to attempt to negotiate the perceived will of the conference (to bring St. Jude's into active participation and compliance with the UFMCC.)

Their stated interest: That the District Committee return to the next District Conference recommending revocation of Charter-removal.

District Committee's interest: That this hinge on a 3-point act of compliance on the part of St. Jude's:

Firstly, that they begin immediate payment of current District/ Fellowship tithes,

Secondly, that they remit the Fellowship's copies of monthly reports to the District for forwarding, and

Thirdly, that they develop a repayment schedule for the back-tithes owed the Fellowship (to the District Committee) for approval or further negotiation. (During the May meeting, I told the Columbia church/Dist. Comm. that I had estimated the tithes owed to be in the \$3800-4000.00 range; the Treasurer, Austin Cloyd, corrected me saying it was in excess of \$7000.00.)

NOTE: We negotiated (District Comm. wanted July 1, St. Jude's wanted July 15) a receival date for all documents of July 15.

****They did begin tithing (both) on current offerings.**

*****We had received no communication (documents or explanation for their absence) by July 15th.**

[At this point, I confess internal conflict on my part; it became a question of whether or not to "parent" this process--call them, chase them, demand...--or to assume/allow adult responsibility on their part. I chose the later.]

On August 5th, I received a call stating that St. Jude's now had a phone again. I relented and called Rev. Lincoln. I reviewed with him that we were awaiting their participation and that the receival date was now 19 days overdue. Rev. Lincoln explained that his move to Columbia had been delayed and that this fact caused the problem. He also offered to get with the Board at the next scheduled meeting for the writing of the repayment plan and that he would personally secure from Treasurer Cloyd the need monthly reports.

I received a letter from Rev. Lincoln the following week. The monthly reports were NOT included based on two facts: That the District records were complete and that no extra copies existed. The following week we received the (month late) promised repayment plan. It was not perceived as a serious submittal by the District Committee.

On August 5th I called all the members of the District Committee regarding the details of my conversation with the Rev. Lincoln. We discussed whether or not we considered them in violation of their agreement with us. Four voted to forward the charter-removal to the General Council, 1 voted against.

Our District Committee was held August 15-17 and part of our intended agenda was action on receipt of St. Jude's documents...we affirmed again the vote with the same tally.

Problem # ____ . The threat of Fellowship withdrawal raised the by-Law-stated "acquisition of property" question. After discussion of this, the District Committee sent an additional recommendation to the General Council:

That the Council discuss the irregularities surrounding the "purchase" of St. Jude's property and that it then decide whether to prioritize the funding for the ensuing legal matters. [The silence of the last couple months stemmed from this question.]

The General Council has acted on our recommendations:

The Charter of St. Jude's is revoked, and,

St. Jude's will continue to worship in their building without UFMCC intervention.

One last trouble spot: We asked St. Jude's (May) if they would like to participate in helping with the Conference details. Some of them were immediately willing but some were hesitant. They were left with the decision and the responsibility to inform us of any contribution they might wish to make. Not until receipt of Rev. Lincoln's

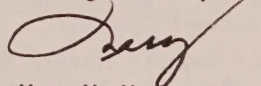
analysis/recommendations regarding Standards/SOP's did we have any specified ("some housing") offering (received 9 days ago). Rev. Fleschner was not told of this offering during his visit for conference site/arrangements and I certainly was not. Whoever has started the rumor that "the District" refused the offer of help from St. Jude's (what offer is that?) is mis-informed and needs to stop making such irresponsible statements. "The District" would be self-defeating its desire to enable as many to attend this Conference as possible; you may assume that no one wished or did undermine any offer of assistance to the Conferees. The logistical details alone are complex enough for us; why would we willingly victimize ourselves? Momentary End of Tirade on Rumors!

In summary, it is perceived that many wonderful people attend St. Jude's; it sadly appears that they will also have to pay the price (along with the District), the emotional cost, of all this underlying strife. We are, potentially, in a "no-win" situation. It is the prayer of many that St. Jude's will continue its Fellowship affiliation and that it will invest the well-spent energy on being a part of the total UFMCC.

Although you have heard of the weariness surrounding this last Council meeting (and can see "why" it was difficult), you still have my thanks for allowing me to serve you in this capacity. I wish that you all could see the love and care that is in the hearts of those on the Council. It is a wondrous (miraculous) thing that we can all share of our God-given gifts, our opinions, our anxieties, our awe, our frustration, and that it all forms together to bring about the will of God to which we all submit ourselves. It is good, is worth the investment--time, money, prayer, and effort--is producing "good fruit" for us to be represented on this Council. They are a blessed body of people--wish they would all fit in my pockets so I could share them with you....

God bless. You will probably receive this on arrival. If you are headed for "sleepville," good night and pleasant rest. If this is starting your business day, may you find a prayer for peace in your heart.

With gratitude,



Mary M. Moore
District Coordinator

from St JUDE'S CHURCH

2601 Seminole Road
Columbia, SC, 29210

803: 772 - 2553

29 October 1986

to the CHURCHES and CLERGY of the UFMCC

Dear Friends

Our charter as an MCC has been revoked by the General Council, on the recommendation of the Gulf Lower Atlantic District Committee, on charges that we are not in compliance with UFMCC By-laws and that we failed to cooperate with District Committee to arrange to comply. The Clerk of the Board of Elders sent a mailgram giving notice of that action, and notice that the Church is placed under the jurisdiction of District Committee. The unanimously voted response of our Board of Directors, after discussion of the mailgram, was that we have been in effect expelled from the UFMCC.

We have been part of the UFMCC for thirteen years, and therefore feel constrained to tell you why we interpret General Council's action that way.

First, it is true that we were delinquent in tithes to UFMCC from April 1983 until June 1986, and to District from November 1985 to June 1986. Beginning with the June 10th payment-due date we have kept current with our obligations. Why were we delinquent so long? Our Pastor was called to another Church, and we had no guidance or assistance in finding candidates for our pulpit. You remember those were hard times economically for everyone, not least for the South. And we had heavy obligations to pay, incurred with the knowledge of the previous District Coordinator at a time when we had full, reasonable expectation of being able to meet them. But in fact we did not have and could not raise enough money to meet local legal obligations and our By-laws obligations. We deeply regretted that we were falling more and more behind! We kept hoping and working to make good.

We are not offering good excuses for bad conduct, but we need at least to outline what happened to us. And we have to tell you that all during that time we received no inquiry or visit from the Fellowship, to see what was wrong and what could be done (except for form letters from the Treasurer's office reminding us we were delinquent).

Early in 1986 the recently-elected District Coordinator visited the Church and spoke to us in a very directive, demanding tone, but did not show us a way or offer to help us meet the requirements so emphatically laid down. Then in April 1986 the District Committee voted to revoke our charter and expel us from the UFMCC, and prevailed on the District Conference to concur in revoking the charter. The Liaison Elder to the District was at that Conference.

You realise that Districts do not have authority to do such things. That is clear in the UFMCC By-laws and always has been.

We had to point out that fact when District Committee met with our Board of Directors and congregation at the end of May. The District Coordinator at first denied such actions had been taken, but accepted correction from the District Clerk who consulted the Minutes we provided. The Committee then agreed with us not to seek revocation of our charter if we would prepare and submit a plan to repay delinquent tithes. The District Committee Report to District Conference, autumn 1986, confirms that decision of the Committee.

We did prepare and submit a payment plan within three weeks of the arrival of a newly-elected Pastor, and sent the plan, certified mail, receipt requested, to the District Coordinator and the Treasurer of the Board of Elders. Since then (mid-August) we have had no response or reply of any kind, though we have made payments under that plan with our monthly tithes. In our letter we said we were eager to discuss any changes or corrections wanted by District or UFMCC authority. You may have a copy of the plan if you wish.

We wrote again in late September to ask for a reply, saying it was of great importance to us. Still we have had no response.

And we had no notice that General Council was going to consider such a recommendation from District Committee. We had no chance to offer any defense or accommodation. We have no appeal.

Many of us have long been part of the Fellowship: members of our Board of Directors have an aggregate 81 years in the UFMCC! In the past we joyfully extended direct assistance and financial support (beyond our tithes) to newer Churches in this region -- to Fayetteville and Charlotte, North Carolina; to Greenville and Charleston, South Carolina -- because we believed in and wanted to support the vision and mission of the UFMCC.

We are deeply troubled now, and you may be too, by the duplicity of the District Coordinator and District Committee in breaking faith with us. We are deeply troubled, and you may be too, that no one on the General Council responded to us, made any inquiry, or even gave us notice of impending action. We believe it amounts to expulsion from the UFMCC to put this Church under the jurisdiction of the District Committee which tried to have us expelled illegally and broke faith with us when their effort failed.

Therefore we have voted, at a Congregational Meeting; to secede from the UFMCC, effective October 29, 1986.

We pray God to bless you. We assure you of our continuing love and care and respect. We are sorry to have to tell you things it may be hard to hear and accept and deal with. But integrity in Christ and honesty in love constrain us, for as the Lord Jesus said to the women of Jerusalem, "if they do this in a green tree, what will they do in a dry?"

Your friends and
companions in the Gospel,
St JUDE'S CHURCH, Columbia, SC

attest:

Vivian Rowland, Clerk
the Board of Directors



Gulf Lower Atlantic District
UFMCC

POB 66101, Birmingham, AL 35210

AUGUST 4, 1986

TO: PASTORS & LAY REPRESENTATIVES
GULF LOWER ATLANTIC DISTRICT

FROM: DENNIS LUFT, TREASURER

ATTACHED YOU WILL FIND YOUR COPY OF THE FINANCIAL STATEMENTS FOR THE GULF LOWER ATLANTIC DISTRICT FOR THE PERIOD OF JANUARY - JUNE, 1986. THE DISTRICT COMMITTEE HAS MANDATED SEPARATE ACCOUNTING FOR DISTRICT CONFERENCE FUNDS IN AN EFFORT NOT ONLY TO KEEP THEM SELF-SUPPORTING BUT POSSIBLY TO GENERATE A SMALL INCOME FOR ADDITIONAL MINISTRIES. THIS IS WHY YOU WILL NOTICE A SEPARATE FINANCIAL STATEMENT FOR THESE FUNDS.

I HAVE INCLUDED DESCRIPTIVE DETAIL FOR ALL EXPENDITURES OF AN EXTRAORDINARY OR NON-BUDGET NATURE. IF YOU SHOULD HAVE ANY QUESTIONS ABOUT THE FINANCIAL STATEMENTS, PLEASE ADDRESS THEM TO ME AT THE ABOVE ADDRESS.

IN CHRIST'S SERVICE,

Dennis

GULF LOWER ATLANTIC DISTRICT--UFMCC
CHECKING ACCOUNT
INCOME STATEMENT FOR JANUARY - JUNE, 1986

CHURCH TITHES -----	JANUARY -----	FEBRUARY -----	MARCH -----	APRIL -----	MAY -----	JUNE -----
Birmingham (Covenant)	\$72.56	\$54.73	\$65.83	\$66.90	\$46.42	\$57.43
Mobile	33.70	23.27	20.13	26.35	25.46	40.26
Montgomery	38.84	39.95	27.20	32.89	25.24	25.87
Atlanta (All Saints)	100.11	68.48	79.18	119.98	87.37	122.21
Atlanta (Blessed Redeemer) *	63.77	104.94	102.01		162.92	139.79
Jackson	29.28	31.08	32.35	40.37	28.12	32.37
Charlotte (MCC Charlotte)	88.38	83.32	65.70	76.30	63.95	58.43
Charlotte (New Life)	104.26	0.00	148.23	197.86	86.64	147.98
Greensboro	84.46	78.41	99.93	114.42	76.53	97.83
Raleigh	295.71	162.06	158.82	210.07	151.65	107.30
Charleston	62.12	47.18	45.40	54.70	54.65	58.83
Columbia **						59.64
Greenville	8.93	10.14	16.18	25.39	24.45	24.40
Knoxville	47.78	38.75	42.21	77.92	37.11	57.32
Memphis	21.17					
Nashville	147.83	69.22	77.26	102.33	114.68	79.69
Tri-Cities	12.37	17.15	7.28	15.49	14.65	12.90
 SUBTOTAL CHURCH TITHES ***	 \$1,211.27	 \$828.68	 \$987.71	 \$1,160.97	 \$999.84	 \$1,122.25
 NON-TITHE INCOME -----						
MCC Memphis--refund of unused post office box fees					11.15	
MCC Knoxville--replacement of stale-dated checks					29.00	
Residual of MCC Memphis bank account					25.69	
 SUBTOTAL NON-TITHE INCOME	 \$0.00	 \$0.00	 \$0.00	 \$0.00	 \$65.84	 \$0.00
 TOTAL INCOME	 \$1,211.27	 \$828.68	 \$987.71	 \$1,160.97	 \$1,065.68	 \$1,122.25
	=====	=====	=====	=====	=====	=====

* Tithes running one month in arrears.

** No tithes paid for Nov. 1985 - April 1986. Amount owed \$421.84.

*** Tithes due for prior month unless otherwise indicated.

GULF LOWER ATLANTIC DISTRICT--UFMCC
CHECKING ACCOUNT
STATEMENT OF EXPENSES PAID FOR JANUARY - JUNE, 1986

BUDGET ITEMS	BUDGET AMOUNT	JANUARY	FEBRUARY	MARCH	APRIL	MAY	JUNE	(%) BUDGET VARIANCE	(%) BUDGET VARIANCE
Salary-District Coordinator	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$0.00	0.00%
Travel Exp.-District Off. (Dist. Travel)	150.00	75.00	172.79	11.00	0.00	17.60	313.00	(310.61)	-34.51%
Communications	125.00								
Telephone		76.61	69.92	116.07	95.33	21.87	116.54		
Postage		44.00	5.79	44.00	7.09	36.92	0.00		
Office Supplies		40.76	0.00	0.00	0.00	0.00	35.99		
Photocopying Charges		25.00	25.00	112.06	107.73	88.08	25.00		
Subtotal Communications		186.37	100.71	272.13	210.15	146.87	177.53	343.76	45.83%
General Council & Dist. Conf. Exp.-D.C.	100.00	248.00	0.00	62.41	133.75	82.78	0.00	(73.06)	-12.18%
District Reps. (FFO, COL, etc.)	75.00	0.00	0.00	212.00	0.00	0.00	346.00	100.00	24.00%
TOTAL BUDGETED EXPENSES	\$850.00	\$909.37	\$673.50	\$957.54	\$743.90	\$647.25	\$1,236.53	68.09	1.34%
TOTAL INCOME		\$1,211.27	\$828.68	\$987.71	\$1,160.97	\$1,065.68	\$1,122.25	1276.56	25.03%
TOTAL BUDGETED EXPENSES		(909.37)	(673.50)	(957.54)	(743.90)	(647.25)	(1,236.53)		
EXCESS OF INCOME OVER BUDGETED EXPENSES		\$301.90	\$155.18	\$30.17	\$417.07	\$418.43	(\$114.28)		
DISPOSITION OF EXCESS:									
Transfer to money market		450.00	150.00	150.00	150.00	150.00	238.36		
Quarterly FICA tax due from employer for D.C.					85.00				
Non-budgeted expenses-see note(s)									
To increase(decrease) checking account balance		(148.10)	5.18	(119.83)	181.27	268.43	(352.64)		
CHECKING ACCOUNT BALANCE-BEGINNING OF MONTH	\$1,114.56	\$966.46	\$971.64	\$851.81	\$1,033.08	\$1,301.51			
INCREASE(DECREASE) FOR MONTH	(148.10)	5.18	(119.83)	181.27	268.43	(352.64)			
CHECKING ACCOUNT BALANCE-END OF MONTH	\$966.46	\$971.64	\$851.81	\$1,033.08	\$1,301.51	\$948.87			

GULF LOWER ATLANTIC DISTRICT--UFMCC
MONEY MARKET ACCOUNT
STATEMENT OF INCOME & EXPENSES
JANUARY - JUNE, 1986

	JANUARY	FEBRUARY	MARCH	APRIL	MAY	JUNE
MONEY MARKET ACCOUNT BALANCE-BEGINNING OF MONTH	\$5,261.29	\$5,291.44	\$5,315.00	\$5,340.20	\$5,364.32	\$4,590.14
INCOME:						
Transferred from checking account	\$450.00	\$150.00	\$150.00	\$150.00	\$150.00	\$238.36
Money market interest	30.15	24.36	24.40	24.12	23.68	0.00
TOTAL INCOME	\$480.15	\$174.36	\$174.40	\$174.12	\$173.68	\$238.36
EXPENSES:						
Salary Supp./Travel Allow.-D.C.	\$150.00	\$150.00	\$150.00	\$150.00	\$150.00	\$150.00
Aid to Memphis church	300.00					
Utility bill owed by Memphis					184.31	
Rent bill owed by Memphis					208.55	
Travel expenses of district officers to Columbia					405.00	290.50
TOTAL EXPENSES	\$450.00	\$150.00	\$150.00	\$150.00	\$947.86	\$440.50
MONEY MARKET ACCOUNT BALANCE-END OF MONTH	\$5,291.44	\$5,315.00	\$5,340.20	\$5,364.32	\$4,590.14	\$4,388.00

	JANUARY	FEBRUARY	MARCH	APRIL	MAY	JUNE
DISTRICT CONFERENCE ACCOUNT BALANCE-BEGINNING OF MONTH	\$0.00	\$0.00	\$0.00	(\$32.18)	(\$319.81)	(\$319.81)
INCOME:						
Offering from Saturday a.m. service						\$374.25
Profit from registration fees & t-shirt sales						620.77
	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$995.02
	=====	=====	=====	=====	=====	=====
EXPENSES:						
Registration fee for Rev. Elder Perry			\$15.00			
Music purchased for performance at conference			17.18			
Per diem for Rev. Elder Perry & Rev. Ziegler				120.00		
Lodging for Rev. Elder Perry & Rev. Ziegler				167.63		
	\$0.00	\$0.00	\$32.18	\$287.63	\$0.00	\$0.00
	=====	=====	=====	=====	=====	=====
DISTRICT CONFERENCE ACCOUNT BALANCE-END OF MONTH	\$0.00	\$0.00	(\$32.18)	(\$319.81)	(\$319.81)	\$675.21

Rev M. Ragosa
57 No. Reed Ave.
Mobile, Ala. 36604



Mrs. Mary Moore, District Coordinator
P.O. Box 66101
Birmingham, AL 35210-0101

*The Spirit of God is upon us,
for God has annointed us.
God has sent us to bring
good news to the poor,
to bind up the broken-hearted;
to proclaim liberty to the captives,
freedom to those who are oppressed...
to comfort all those who mourn
and to give them for ashes a garland.
(Isaiah 61:1-3)*

universal
fellowship
today

UNIVERSAL FELLOWSHIP TODAY

A church which proclaims liberation for all, a church which extends its ministry to persons of all races and backgrounds, to young and old alike, to rich and poor, a church which welcomes Gays, Lesbians and heterosexuals to worship together, to witness and serve together — such a church is, indeed, a rare church in modern times.

But this kind of church is described in the pages of the New Testament — this is the kind of church revealed to Reverend Troy Perry — which led to the founding of Metropolitan Community Church of Los Angeles, on October 6, 1968.

The story of the founding of this church is told in Reverend Perry's autobiography, *The Lord Is My Shepherd And Knows I'm Gay*. Having been discharged from the ministry in the church in which he was serving as pastor and having been ostracized from membership in that church, Reverend Perry, after a period of despondency and search, received from God the call to found a church whose doors would be open to all of God's children without exception.

The Church grew rapidly in numbers and in inner strength and drive. Metropolitan Community Churches formed in other cities. In the summer of 1970, hundreds of women and men who were determined that their right to the name "Christian," and their inheritance as God's own children could not be abridged or terminated by human prejudice, gathered together in Los Angeles for the first General Conference of this new, young denomination.

It was the beginning of a world-wide ministry. The Reverend John Hose, one of the four elected to the first administrative Board, the Board of Elders was to say in his keynote address: "Is not the single goal, the single purpose of all churches (and, indeed God's purpose) to improve human relationships? The centrality of love as the positive dynamic in all human relationships is generally presupposed. I believe we need to strive mightily to convince all humankind that LOVE and JUSTICE are synonymous. We have become separate members of the Body of Christ out of necessity, because that Body has strayed from demonstrating that all human beings need not only to be loved, but to be dealt with justly."

More than 15 years after its founding, the Universal Fellowship of Metropolitan Community Churches is composed of over 200 congregations representing people from ten countries. MCC still continues its urgent mission of sharing the good news of God's love with many who have never authentically heard it before — especially Lesbians and Gay men. In addition, MCC has seen as part of its mission to confront the Christian Church — in all its diversity — with its

responsibility in sharing this same good news. In recent years, this has taken the form of applying for membership in the National Council of Churches of Christ in the U.S.A. Selections from our application, written by R. Adam DeBaugh, best sum up MCC's emerging identity. "We were begun in response to a very great need — the need for ministry to a largely forgotten, ignored and despised minority, homosexuals. UFMCC has grown considerably and often in the face of tremendous adversity and challenge from outside our Fellowship. Many of our churches have been destroyed by arson . . . our clergy and lay people have been threatened, beaten and even killed. Our church buildings have been desecrated and vandalized. Our congregations have been denied places to meet for worship. Crosses have been burned on our church property; threats have been made over the telephone, in person and in print to our people; our ministry has been vilified, condemned, threatened and slandered and the UFMCC has been used by unscrupulous people to frighten their constituents into giving them money to continue their fight against us. We have been attacked in the name of Jesus who we follow. Why has this been true? Why do we often feel like the early Church, set upon from every side? Why does the Universal Fellowship of Metropolitan Community Churches excite such anger and hatred from some of our Christian brothers and sisters? The answer to these questions has nothing to do with our liturgy and worship, which comes from the mainstream of the Christian Church; nor does it have anything to do with our polity, which is familiar to most communions, nor does it have anything to do with the Gospel we preach, which is the traditional Christian Gospel of salvation, social action and community.

. . . It is our acceptance of homosexuality as a gift from God in the same way that heterosexuality is a gift of God that arouses fear, anger and hatred from some of our sisters and brothers. It is our affirmation of God's love for all people, including homosexuals, that upsets people. It is our theological understanding, based on careful Biblical scholarship, that God does not condemn homosexuality per se anywhere in the Holy Scriptures, that people seize upon to condemn us. What infuriates some people is our assertion that the traditional interpretations of Scriptures to condemn homosexuality are as incorrect and invalid as the old interpretations of Scripture which permitted the holding of slaves and the subjugation of Black people.

. . . We believe that the Creator, in God's infinite wisdom and power, has given us a revelation that is somewhat different from the traditional revelation given to church people in the past concerning the issue of homosexuality. We are not the only people to have received this revelation, for there are people in all of the member communions of the National Council of Churches who share this revelation of

God's abiding love for all of creation, including homosexuals. More and more modern Biblical scholarship is affirming the understanding we have of what Holy Scriptures really say and don't say about sexual orientation as we understand it today . . ."

The UFMCC is a prophetic Church, called out to a despised and oppressed minority, and in constant struggle and dialogue with tradition, and the coming Reign of God.

A THEOLOGY FROM THE PEOPLE

The Faith, Fellowship and Order Commission of the UFMCC was first established in 1973 for the purpose of studying the doctrine, beliefs and ministry of UFMCC. Over the years, this commission and its membership worked hard to develop a process for theologizing that would come from the people of UFMCC — a "grassroots" theology, not one imposed from Fellowship leadership.

The Commission developed working papers that were widely circulated and discussed — in local Churches, District Conferences, in classrooms, in homes, even in prisons. We asked questions about who God is, who we are, and what is our unique calling. One of those early documents stated that . . . 'One of the unique emphasis of MCC is dealing with human sexuality openly and honestly, as Jesus did. MCC recognizes that God fully intends for human beings to be human and sexual and that sexuality should be an integral part of the wholeness of a fully human person. But our Sexuality is not and should not be the focal point of our lives. MCC emphasizes that everything in our life, including our sexuality, must center on our relationship with God through faith in Jesus Christ. This God becomes relevant in Jesus who related to Samaritans (foreigners), women (who were considered inferior), lepers (social outcasts), sinners (supposedly rejected by God), and other rejected elements of society.

The continuing task that faces FFO is to develop a theology of human sexuality. It is a task that is open-ended, as is the grassroots process of MCC theologizing. It is a task that puts us ever on the forefront of contemporary Christian theology; another evidence of our prophetic calling.

EMPHASIS ON CHRISTIAN SOCIAL ACTION

From the earliest days of MCC, involvement in Christian Social Action has been central to all of us, including our founder, Reverend Perry.

In the late 1960's and throughout the 1970's Troy Perry led marches, promoted demonstrations, staged sit-ins and fasted in public to advance the cause of Gay rights. As times changed, Reverend Perry and MCC members became active in additional approaches to gaining freedom from the oppression they felt had long been perpetrated on Gay people. For example, the moral strength and united effort of MCC in California is felt by many to have been a major factor in the passage of the Gay Rights Bill in the state's assembly in 1975, sponsored by Willie Brown and signed into law by Governor Edmund Brown, Jr.

The UFMCC opened the first Gay and Lesbian information office in Washington, D.C. in 1975. In 1976, we joined with leaders in the Gay and Lesbian community in the United States to establish the Gay Rights National Lobby in the United States capital.

In 1977, Reverend Perry fasted to raise \$100,000 to begin the fight against the "Briggs Initiative" which became Proposition 6 in the State of California. That proposition would have required the firing of openly Gay teachers and their supporters. It was one of the most repressive pieces of legislation to ever be introduced in the United States. Reverend Perry led the fight to defeat the proposition — and it was defeated in November of 1978.

MCC Pastors and laity have been civil rights leaders in Canada, Europe, Australia, New Zealand and Mexico. At the same time, our concerns have never been limited to Gay and Lesbian rights. MCC stands firm in its opposition to racism and sexism in all their insidious forms. The needs of hungry and homeless people — of refugees, of persons in prison and of persons in our own neighborhoods have been our concern.

At our General Conference in 1983, UFMCC passed a resolution outlining our response to the AIDS crisis. It calls for active pastoral care and leadership in education, political activism and social responsibility to the local congregational and denominational levels.

At that same conference, two other resolutions were passed in support of a freeze on nuclear weapons — world peace and justice are urgent concerns of our world-wide Fellowship.

In this day of theological debate and sociological struggle with the status of women in a number of Christian denominations and Jewish communities, it is significant to note that the Universal Fellowship is committed to eradicating sexism in its theology, structure and language, as well as in its relationships between women and men. At the 1981 General Conference, UFMCC passed specific guidelines for the use of inclusive language in its worship and life.

A WORLD-WIDE MINISTRY — EVANGELISM

Guided by this self-image of its life and mission, MCC has spread around the world with over 200 Churches and hundreds of active clergy and lay leaders, and nearly 30,000 members, friends and adherents. In addition, we have seen the development of a comprehensive educational ministry (Samaritan Educational Ministries — including Samaritan College in Los Angeles), models for prison ministry, a credentialing process for clergy, a Board of Pensions, and a Board of World Church Extension, among others.

The Board of Elders presently includes four women and three men, clergy and laity. Reverend Elder Jean White, from London, England, was the first Elder elected from outside the U.S. She is the Executive Secretary of World Church Extension.

World Church Extension has an exciting history. Reverend Lee Carlton pioneered UFMCC efforts in Australia. Reverend Sylvanus Maduka, Church Extension Coordinator for our Church in Nigeria, was ordained in 1976 and oversees our Churches in that country. Reverend Bob Wolfe founded MCC in Canada and we presently have two Canadian Districts. Dr. Armando Hernandez now coordinates Church Extension in the Hispanic communities of North, Central and South America. We have an MCC in Copenhagen, Denmark; Auckland, New Zealand, Jakarta, Indonesia and Mexico city, Mexico and hundreds of feasibility studies the world over.

Another aspect of our development as an inclusive Church has been the efforts of those committed to Third World Ministries. Reverend Renee McCoy, founder of Harlem MCC in New York City, pioneered the development of a ministry that reaches third world people in and out of UFMCC. 1982 saw the very first Third World Gay and Lesbian Christian Conference, held in Washington, D.C. The Department of Third World Ministries continues to be a source of hope and liberation to the Fellowship and those it seeks to touch. The ministry seeks to make real the hope that UFMCC can be a Church “for all people.”

SHARED RESPONSIBILITY FOR MINISTRY

The ministry of MCC is a shared ministry — of lay and clergy, women and men, Third World and White, Lesbians and Gay and heterosexual.

Our quarterly magazine, *Journey*, tells the unfolding story of our life together. Other important publications and resources are available through the International Fellowship

Headquarters/Church Services Department, located in Los Angeles, California.

UFMCC affirms the universal priesthood of all believers (1 Peter 2:5-10) and lay people actively minister at all levels serving together with clergy to the end that the Church may be edified and the world transformed. The Commission on Laity focuses on lay training and networking. Our Commission on Government Structures and Systems seeks orderly ways to improve the structure of the Fellowship to meet the challenges of our growth. The upcoming television special, *“God, Gays And The Gospel: This Is Our Story”*, which has been aired on Cable T.V. in various parts of the United States and Great Britain, offers an opportunity for the message of MCC to be viewed by millions of people over the next few years. This is a project close to the heart of Reverend Perry.

Perhaps the mission of MCC can best be summarized in the words of Elder Emeritus John Hose: “Never losing sight of Jesus’ remarkable invitation to all humankind, we have proceeded with dignity, perseverance and veracity to proclaim ‘freedom and justice for ALL’ by the grace of God, through our Lord Jesus Christ.”



For more copies, please write:

Department of Church Services
UNIVERSAL FELLOWSHIP PRESS
5300 Santa Monica Boulevard, Suite 304
Los Angeles, California 90029

WE WELCOME YOU

to the Metropolitan Community Church of Mobile. If you would like to be placed on our mailing list, please supply the information below.

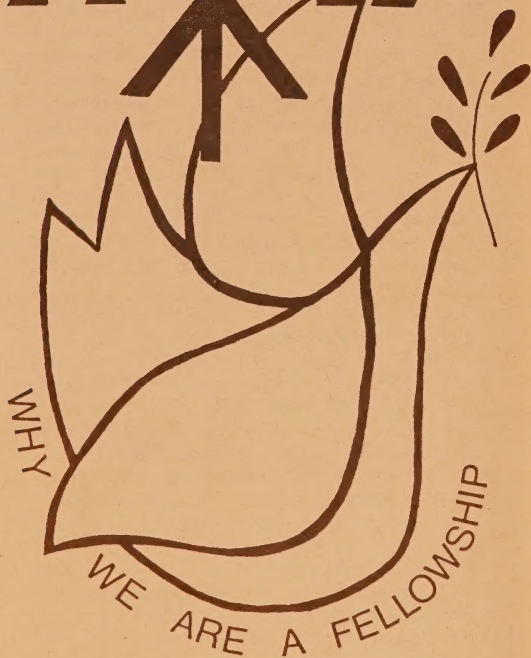
Be sure to join us for coffee and conversation after the service. We are a friendly church and want to know you better!

Name _____

Address _____

Phone _____

ΑΧΩ



WHY

WE ARE A FELLOWSHIP

WHY WE ARE A FELLOWSHIP

By Rev. James Sandmire

When Reverend Troy Perry founded Metropolitan Community Church in 1968, he called gay men and lesbians into a new relationship with their Creator. In 1969, newly-founded Metropolitan Community Churches came together to form a new denomination — the Universal Fellowship of Metropolitan Community Churches or as we call it, “The Fellowship.” The exciting message of the all-embracing love of God has brought thousands of gay and non-gay persons into our family. Metropolitan Community Churches are found in most American cities, suburbs and many rural areas; in Canada, Australia, New Zealand, the United Kingdom, Denmark, Nigeria, South Africa, Mexico and other countries.

Within our unique Fellowship a special blend of doctrine and government has grown up. The congregational tradition has always been strong in the Fellowship. Sometimes that congregational government has been modified in the interests of common purposes and better governing of the whole Fellowship. Why has that happened? Of what value is the Fellowship to local Metropolitan Community Churches and members?

1. MORE EFFECTIVE WITNESS

The first answer to the question of the value of the Fellowship might be titled “the evangelism reason” for the Fellowship. The Christian Church has been charged from birth with spreading the Gospel of Jesus Christ to *all* people. In the early days individual Metropolitan Community Churches within the Fellowship founded other congregations. However, as time progressed, and as the call for us to witness to Christ’s love came from all over the world, it was the Fellowship through the Boards of Home Missions and the Board of World Church Extension that responded. The Fellowship sent ministers and funds to found Churches within the United States and then to Canada, Australia and the United Kingdom. The Fellowship was able to organize efforts in areas where individual Churches and members could not succeed.

Spokespersons representing UFMCC received publicity in the newspapers, radio and television: this exposure increased the demands for the Fellowship's presence in new areas. The Fellowship as a whole has become a sign of hope to oppressed people all over the world who want to hear the Gospel preached in its fullness; and who need to be empowered by such a ministry. Through our Commission on Faith, Fellowship and Order we are developing our very own theology of sexuality from the people of UFMCC.

2. AN IMPORTANT SYMBOL IN OUR COMMUNITIES

Important to the growth of our individual Churches is the general image of the Fellowship in the gay and non-gay communities. If that image is a responsible, stable, dynamic and growing one, (which we hope and believe it is!) our task of providing leadership in preaching the Gospel, fighting for social justice, establishing prison ministries and developing other ministries is made that much easier. In addition, our influence among other denominations, particularly in changing their policies and attitudes about their own lesbians and gay members and ministers, is increased if the Fellowship is well known and highly regarded. Further, the Universal Fellowship is, in fact, the largest international vehicle for public education about homosexuality and Christianity. The Fellowship, as a whole, can be of great value to us all by projecting an international image of responsibility and unity, and by highlighting those programs that emphasize our commitment to social justice and Christian love.

3. PROGRAMS IN CHRISTIAN LIVING AND LOVING

A third area in which the Fellowship performs a service for all of us is in the programs we develop. While it is true that an individual Church might have an excellent prison ministry or an educational program, or a social action program, it is the Fellowship that can coordinate, communicate and develop them. The Fellowship Offices can administer them on a cost-effective basis and publicize them to member churches. This can prevent unnecessary duplication, or having to "reinvent the wheel." Particularly in the last few years we can highlight the work of Samaritan Educational Ministries; our new Board of Pensions; our World Church Extension Office in London; the Spiritual Life and Clergy Care Program; the continual

efforts of our Department of Ecumenical Relations in its efforts in guiding the program of UFMCC's application for membership in the National Council of Churches of Christ in the U.S.A.

4. COMMUNITY VALUE

This brings us to the *community* value of Metropolitan Community Church as a Fellowship. The moral leadership that this Fellowship attempts to provide for the larger community is a most important part of its function. In addition, the very existence of UFMCC creates community where it never existed before: literally thousands of lesbians and gay men take great strength and comfort in the fact that in every major city, and now in many rural communities, there is a Metropolitan Community Church. We are becoming widely recognized as a Church of liberation for a community in need. This need increases with changing political climates, health crises and attacks from the religious right.

5. THE IMPORTANCE OF THE GENERAL CONFERENCE

The General Conference is an important part of the Fellowship's value to individual Churches and members. It provides a place where Churches can come together, where individual members and ministers can mingle and learn from one another, and where all can contribute their thoughts and needs to our direction for the future. General Conference also provides a sense of family and community which individual Churches may not feel by themselves. Anyone who has ever been to a General Conference and feels the sense of excitement at being part of an international family, can only marvel at the way the Holy Spirit unites us in our diversity in this special spiritual event. General Conference is also where we hammer out our problems; where we debate issues of great urgency to the whole Church, where we forge dreams of every individual Church and member.

6. THE VALUE OF FELLOWSHIP STRUCTURES AND LEADERSHIP

Between the General Conferences it is important that there be an open and united leadership through which the vision of the Fellowship (agreed on at General Conference) can be articulated. One of the structures for enabling that is the Board of Elders. The Elders are to administer the Fellowship between

General Conferences, articulate Fellowship policies, and to keep the vision before us. They are also accountable as a sounding board for Districts and local Churches as to ways to improve the Fellowship as a whole, in terms of its responsiveness to the needs of its members and the needs of the world.

Through the Fellowship, Elders, District Coordinators and other Church officers are provided to help those Churches in solving problems and charting directions. Oftentimes, travel for those visits is paid for by District or Fellowship funds. A visit by a Fellowship official may be an occasion for that Church to feel once again that it is a part of the whole Fellowship. Meetings of Elders with District Coordinators and Pastors, Clergy Conferences, often provide a Church or pastor with new perspectives on problems they have been wrestling with. Fellowship conferences can provide renewal and revitalization for local Church members and clergy.

It is the Fellowship, through the Clergy Credentials and Concerns Committee, that provides qualified clergy for our Churches. Anyone who has been with us from the early days can remember that there was a time when we could not provide such help. Today we have a much better qualified group of clergy providing more effective leadership for our congregations. Also, through the work of Samaritan Education Center, preparation and continuing education for clergy and laity is provided.

Other Commissions tackle the many concerns of our individual Churches: Government Structures and Systems, The Commission on the Laity, Media Ministry, Third World Ministries, Faith, Fellowship and Order, The Commission on Special Ministries, etc. All these are made possible because of the commitments this Fellowship has made together.

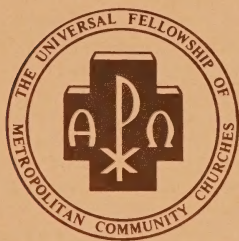
7. GENERAL CHURCH SERVICES

The Fellowship provides Church services of many types to congregations through the Fellowship Offices, managed by the Director of Administration.. These services include the designing and supplying of Resource Packets, Fellowship magazines, JOURNEY and THE GAY CHRISTIAN, "Keeping In Touch," assistance in auditing financial records of a congregation, books, bibliographies, Church supplies of all kinds and speakers and resources for special events. Fellowship phones constantly ring with questions and requests for aid from local Churches. In a very real sense the Fellowship provides things for congregations and clergy and lay people that they could not easily provide themselves.

IN CONCLUSION

If we were to add up all of these services and helps together, they constitute an enormous number of activities provided for our communities, Churches, clergy and lay people. Our Fellowship is supported only by tithes from local Metropolitan Community Churches, and from no outside sources. This Fellowship is no more and no less than our collective identity as Christians in MCC. We, *you*, do it all on your own. As the Fellowship continues to grow in size and effectiveness, the demand for our ministry will increase, as we struggle with what it means to be a Church called to a very special vision and mission! We invite you to celebrate the existence and ministry of UFMCC the World over!

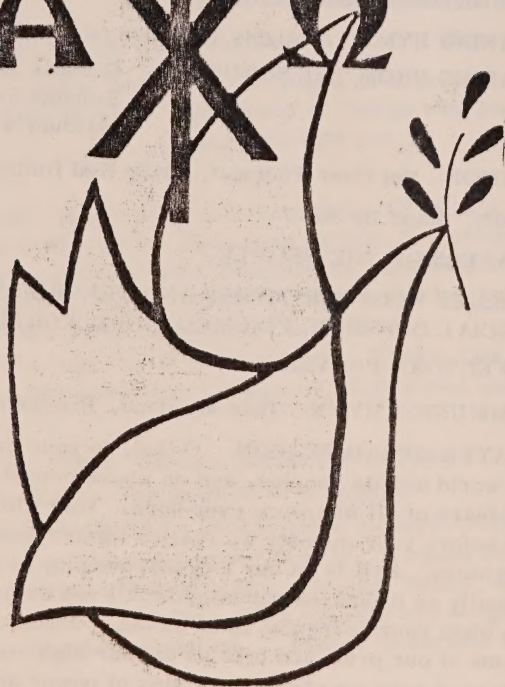
Rev. Sandmire is the founder and Pastor of Golden Gate MCC. He pastored MCC churches in San Francisco, Los Angeles, All Saints, East Bay and San Marin County, California. He served 2 full terms as an Elder and Treasurer of the UFMCC. He has served as chair of the Board of Regents of Samaritan Educational Ministries and in numerous other important Fellowship positions.



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ΑΧΩΡ



METROPOLITAN COMMUNITY CHURCH AT MOBILE

4500 Bit and Spur Road

Mobile, AL 36608

Rev. Marge Ragona, Pastor

(205) 476-9142

2nd Sunday in Epiphany

January 18, 1987

SINGSPIRATION

WELCOME

ANNOUNCEMENTS

CALL TO WORSHIP: L: Out of the depths I cry unto you, O God;
O God, hear my voice.

P: Let your ears be attentive to the voice of my supplication.

L: If you, O God, mark iniquities, who can stand? But with you
is forgiveness, that you may be revered.

P: I trust in God; my soul trusts in God's word. My soul waits
for God more than sentinels wait for the dawn.

L: More than those waiting for the dawn, let us wait for God.

P: For with God is kindness and plenteous redemption.

L: God will redeem us from all our iniquities.

P: Redeem our lives, O God.

OPENING HYMN: A Mighty Fortress is Our God Printed

READING FROM THE SCRIPTURE: Genesis 2: 4b -9, 15-17, 25-3:7
Romans 5:12-19
Matthew 4:1-11

SERMON: Get Over Yourself, Little Red Riding Hood Rev. Ragona

HYMN: Stand By Me

Printed

PRAYERS OF THE PEOPLE

WORSHIP WITH OUR TITHES AND OFFERINGS

SPECIAL OFFERING FOR MCC THIRD WORLD MINISTRIES

OFFERTORY PRAYER

COMMUNION HYMN: Take My Hand, Precious Lord Printed

PRAYER OF CONFESSION: O God, in your mystery abides all
th world and its peoples, and on whose compassion rests the hopes
and fears of all who were ever born. Your glory astonishes us
and before your majesty we realize we are meager sons and
daughters. Evil is on our tongues, we play at faith, we serve you
casually as it pleases our comfort. Even as Adam, we hide from
you when your searching finds us out. O God, ransack the little
rooms of our pride and take us to your high and holy precipices where
with your eyes we can see our sins of power and the temptations
we do not avoid. Let our desert wanderings teach us our deepest
needs; and there receive us in your mercy until we are fully yours;
We praise thee for our creation, for Jesus who saves us, and for

your Spirit which breathes life into us. In the name of the One who taught us to pray, saying "Our God in heaven, holy is your name. Your dominion come, your will be done on earth as it is in heaven. Give us this day our daily bread and forgive us our sins as we forgive those who sin against us. Do not bring us to the test, but deliver us from evil. For yours is the power, the reign and the glory, now and forever. Amen.

L: God be with you. P: And also with you.

L: Lift up your hearts. P: We lift them up to God.

L: Let us give thanks. P: It is right to give God thanks and praise.

SANCTUS: HOLY, holy, holy, God of power and grace; heaven and earth are full of your glory. Hosanna in the highest. Blessed is the One who comes in the name of our God. Hosanna in the highest.

THE BREAKING OF BREAD- THE BLESSING OF THE CUP

THE MYSTERY OF OUR FAITH: Christ has died. Christ is risen,
Christ will come again.

CLOSING HYMN: Lift Every Voice and Sing Printed

BENEDICTION: L: God go with you. P: And also with you.

THE PASSING OF THE PEACE: The peace of God go with you.
And also with you.

+ + + + + + +
A special offering will be received this evening for UFMCC's Third World Ministry and Conference. Each year we take this offering to show our support for people of color who have an additional struggle for dignity in this world, and to remind ourselves that but for the model of the Black churches, there would be no MCC.

MCNDAY: Buddy Training, 7: 30 at the church. Topic: Our attitudes to sickness, death and dying. Trainer: Al Hillestad, the Easter Seal Society.

WEDNESDAY: RAP - Topic "Private Lives-Public Places"

THURSDAY: Bible Study - The Book of Acts begins.

FRIDAY: COUNSELING HOURS - Please make an appointment.

We offer condolences to Richard Rogers' family. Richard died Friday at USAMC of AIDS. IN HOSPITAL: Harold, Bobby, and Richard K. ILL AT HOME: Vickie. Your prayers are sought for all of them, and for Harold's assailant. Please be careful and be safe.

Anyone interested in special music for Easter, please see Marge or Judson. Thanks.

The background of the entire image is a monochromatic, reddish-orange desert scene. In the upper left, a bright star or sunburst shines with multiple rays extending across the sky. Below the sky, a dark, silhouetted mountain range stretches across the middle ground. The foreground is dominated by rolling sand dunes, their ridges and valleys catching the light to create a sense of depth and texture. The overall mood is one of vastness and divine presence.

We have seen
his star
in the East.

Matthew 2:2

4500 Bit and Spur Road
Rev. Marge Ragona, Pastor

Mobile, ALA. 36608

(203) 476-9142

2nd Sunday after Christmas

January 4, 1998

SINGSPIRATION

Announcements

CALL TO WORSHIP: L: Glorify and praise our God,
OYE PEOPLE.

P: God has fortified your gates and blessed your
offspring.

L: God has granted peace in your borders and filled
you with the best wheat.

P: God sends commands throughout the earth; swift
is God's word.

L: God spreads snow like wool; frost is strewn
like ashes.

P: God scatters hail like crumbs; causes cold to make
the waters freeze.

L: Then God sends a word and melts them; the breezes
blow and the waters run.

P: God has spoken to Israel through statutes and
ordinances.

L: God has not done this for any other nation.

P: Nor made known God's ordinance to any other people.

Tog: Praise be our God.

Opening HYMN: ALL WHO TELL THE GOSPEL STORY PRINTED

READING FROM THE SCRIPTURE: ISAIAH 60:1-6

EPHESIANS 3:1-13

MATTHEW 2:1-12

SERMON: WHAT STAR ARE YOU FOLLOWING? REV. RAGONA

HYMN: "WE THREE KINGS OF ORIENT ARE"

MIDZ

PRAYERS OF THE PEOPLE

WORSHIP WITH OUR TITHES AND OFFERINGS

OFFERTORY PRAYER

COMMUNION HYMN: O LOVE DIVINE

PRINTED

PRAYER OF CONFESSION: O timeless God of all our days and
years, as the new year begins we remember the past and
look to the future; provide us with thyself as companion for
our journey. Put from us, in your mercy, the waste of hours,
the dry season, the desolate evenings, and the shabby dreams.
Go with us into the mystery of the days that run in haste
before us. Show us the EVERLASTING in the perishable,
the hope in defeat, the purpose in the chaos. Capture us
by grace and hold us in mercy, lest our years go by
empty, drab and lost. Teach us that we are saved through
Jesus CHRIST our Lord, who lives and dwells with us and
taught us to pray, saying, "Our God in heaven, holy is
your name, your dominion come, your will be done on
earth as it is in heaven. Give us this day our daily

bread and forgive us our sins as we forgive those who sin against us. Do not bring us to the test, but deliver us from evil; for thine is the power, the reign and the glory now and forever. Amen.

L: God be with you.

P: And also with you.

L: Lift up your hearts.

P: We lift them up to God.

L: Let us give thanks.

P: It is right to give God thanks and praise.

Sanctus: Holy, holy, holy, God of power and grace; heaven and earth are full of your glory. Hosanna in the highest. Blessed is the One who comes in the name of our God; Hosanna in the highest.

THE BREAKING OF BREAD / THE BLESSING OF THE CUP

THE MYSTERY OF OUR FAITH: CHRIST HAS DIED
CHRIST IS RISEN. CHRIST WILL COME AGAIN.

CLOSING HYMN: ARISE YOUR LIGHT HAS COME

PRINTED

BENEDICTION: L: God go with you.

P: And also with you.

THE PASSING OF THE PEACE: The peace of God be with you
And also with you.

+ + + + + + + +

The 12 days of CHRISTMAS ENDS TOMORROW WITH SHIRLEY'S BIRTHDAY PARTY AT THE PASTOR & SHIRLEY'S home. EVERYONE IS INVITED. WE THANK all who opened their homes to our church family.

WEDNESDAY - RAP: "Adolescence" (includes topic of sex with adolescents). Interesting and controversial topic, come and enjoy.

THURSDAY: Bible Study - Gospel of John.

The Pastor will return to school Tuesday; we are counting down before completion of requirements for the degree. Halleluia.

Saturday: Buddy training at the Red Cross. PLEASE remember and attend.

Monday, January 13th, Buddy training at the church, "Death & Dying."

Happy birthday to all the January people. We wish David and Harry happy Birthday, since we missed them.

Board meeting next Sunday to discuss commission application and pledge drive; also our second anniversary plans. Open meeting; all invited to attend.

HIS NAME
SHALL BE CALLED
EMMANUEL

MATT 1:23



METROPOLITAN COMMUNITY CHURCH AT MOBILE

4500 Bit and Spur Road

Mobile, Alabama 36608

Rev. Marge Ragona, Pastor

(205) 476-9142

4th Sunday in Advent

December 21, 1986

INSPIRATION

ANNOUNCEMENTS

WELCOME AND GREETING OF VISITORS

CALL TO WORSHIP: L: My soul doth magnify my God, and my spirit hath rejoiced in God my Savior.

P: For God hath regarded the lowliness of this servant, and behold all generations shall call me blessed.

L: For the Mighty One has magnified me and holy is God's name.

P: God's mercy is on those who are in awe throughout all generations.

L: God has shown strength with a mighty arm and scattered the proud in the imaginations of their hearts.

P: God has put down the mighty from their seat and has exalted the humble and meek.

L: God has filled the hungry with good things and the rich have been sent empty away.

P: God, remembering mercy, has befriended Israel, the servant people as was promised to our ancestors for ever.

LIGHTING OF THE ADVENT CANDLES

OPENING HYMN: O Come, All Ye Faithful

Printed

READING FROM THE SCRIPTURE: Isaiah 40: 10 -14

John 1: 1 -12

Matthew 1: 18 -25

SERMON: Emmanuel, God With Us

Rev. Ragona

HYMN: O Little Town of Bethlehem

Printed

PRAYERS OF THE PEOPLE

WORSHIP WITH OUR TITHES AND OFFERINGS

OFFERTORY PRAYER

COMMUNION HYMN: Let All Mortal Flesh Keep Silence Printed

PRAYER OF CONFESSION: God, we try to avoid you, afraid that your grace would tell us our true size and because we are fearful that love would devastate us. We attempt to cushion ourselves against our mortality. We avoid the times when your holy mystery teach us our true measure. At Christmas we expect magic, fear our loneliness, and dread our need of God, make us ashamed that we can settle for the crumbs when we have your plenty. Show

us in the clarity of your coming how peace must speak to turmoil, mercy to brokenness, and love to fear. Touch us by grace, and teach us to run with shepherds and kneel with the magi, that your birth may teach us the honesty of our need for your hand on us, your joy in our lives, and your hope in our hearts. In Jesus' name we pray, "Our God in heaven, holy is your name. Your dominion come your will be done on earth as it is in heaven. Give us this day our daily bread and forgive us our sins as we forgive those who sin against us. Do not bring us to the test, but deliver us from evil, for thine is the power, the reign, and the glory, now and forever. Amen.

L: God be with you. P: And also with you.

L: Lift up your hearts. P: We lift them up to God.

L: Let us give thanks. P: It is right to give God thanks and praise.

SANCTUS: Holy, holy, holy God of power and grace. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is the One who comes in the name of our God. Hosanna in the highest.

THE BREAKING OF BREAD ~~THE~~ BLESSING OF THE CUP

THE MYSTERY OF OUR FAITH: Christ has died. Christ is risen. Christ will come again.

CLOSING HYMN: Silent Night

Printed

BENEDICTION: L: God go with you. P: And also with you.

PASSING OF THE PEACE: THE PEACE OF GOD BE WITH YOU^e
And also with you.

"Here We come a'caroling" tonight among our favorite recreational places. After church.

We thank the "good fairies" who cleaned the church. The Lutherans called with a special thank you also.

No Rap or Bible Study.

WEDNESDAY: Christmas Eve Service with the Lutherans, 8:30 p.m. Bring a friend or your family - you'll be better for it.

CHRISTMAS DAY: OPEN HOUSE at the pastor's and Shirley's. We will provide the turkey, if you come to dinner, bring a dish. We'll eat about 4:00 p.m. but we'll expect early callers from 2:00 on.

Saturday: Harold and James' Holy Union with reception to follow at Tom and Dean's.

We'll let you know the rest of the 12 days as we know what's coming up. Joe Tate has promised a Dickens' Christmas.

MERRY CHRISTMAS



The Metropolitan Community Church

AT MOBILE

4500 BIT AND SPUR ROAD

MOBILE, ALABAMA 36608

Rev. MARGE RAGONA

(205) 476-9142

Pastor

January 21, 1987

Dear Mary:

Forgive my informality, but I want to get this off to you before our Rap this evening.

You ask about new members' classes. To encourage new members we give every visitor to the church a copy of The UFMCC Today and Why We Are A Fellowship. These, plus a visitors' card are given them by an usher the first time they visit with us. Therefore, they have some knowledge of what MCC is and what it stands for before attending a class.

Our new members' classes meet 4 times.

1. The Statement of Faith and the MCC Ministry - This can be covered in about 1½ hours, which usually meets at 5:30 before a 7:00 p. m. service. We discuss the statements in the Statement of Faith - The Trinity, Justification by Faith, etc. in an open way, especially being aware that we are of many denominations with differing views on such things as the literal inerrancy of the Bible/Divine inspiration, etc., using the Bylaws.
2. The second class deals with Homosexuality and the Bible, and we use the brochure from the Fellowship, What the Bible Does and Doesn't Say About Homosexuality, with an assist to the leader from Michael England's The Bible and Homosexuality (also published by the Fellowship). This allows a good discussion of the subject, particularly if they are given the brochure the week before.
3. The third class discussion centers around the Fellowship brochure, Inclusive Language: the Policy of UFMCC Churches. We then broaden out into a discussion of MCC's total involvement in social justice issues, and I give them Steve Pieter's brochure on AIDS. The discussion around inclusive language takes place within a general discussion of social action programs within MCC.
4. The final class deals with polity issues and utilizes the Bylaws, but also a chalk board to show the rather strange polity of MCC (that is episcopal at the commissioned level and congregational at the chartered level), plus with some history of how many of these things came to be in MCC, we get an overview of MCC, the District and the Local Church. We also give a history of the local church as well.

While others may do it differently, we find that using MCC materials entirely for the classes, and giving them an overview of MCC from our own materials makes it so much easier to field the more difficult questions and cuts down on the amount of stress over subjects like MCC's unique use of inclusive language.

Thus, our new members have spent a total of 6 hours in classroom study, have been exposed to the Bylaws, especially the Statement of Faith and the general polity of MCC, have discussed homosexuality and the Bible, and have been introduced to our social action ministry and our use of inclusive language, totally utilizing MCC educational materials. We ask each member to contribute \$2.00 for the packet. Additionally, at the final session, they fill out a new members information form (which goes to the Clerk), a pledge card (which goes to the treasurer) and an information file card which goes to the pastor. We know from the first session those who will need to have additional time with the pastor to discuss baptism (which is a separate session held only for those needing to be baptized), and any others who need special time -- for example a feminist who was not so sure she understood the divinity of Jesus -- also, understanding that we have Mormons, Catholics and 7th Day Adventists in our church, I sometimes take extra time with those who are not traditional protestants to discuss special areas of question - but away from the larger group.

I have found that utilizing MCC materials is a major boon to us -- people do not question when the printed word says it's so - they assume that this is what the church says about itself and believe it to be true. It has made life much, much easier for us.

We currently have 8 in new members class, two are coming by baptism, and I am still discussing the divinity of Jesus with my friend the feminist Catholic. The current class has 3 evangelicals, 3 catholics, and 2 mainline Protestants. A very interesting class.

The \$2.00 each new member pays just about covers the cost of the materials involved, and the church gladly underwrites the rest. The forms are from Jamie McAlister's How to Start an MCC and are wonderful. That book is worth every nickel of the \$15.00 it costs, if one used nothing but the forms and the new members class materials, which is where I got my original way of doing things. The book is available from Jeff Pulling at Hartford (Samaritan Extension).

I think our members feel well prepared to be effective lay people in the church, and we do a lot of kidding in the class - for example I point out the difference between lay and clergy in the bylaws. Laity are the people of God whose task it is to "edify the church and transform the world." Clergy, on the other hand "teach and preach the word to the end that the world may believe and the laity may be renewed, equipped, and strengthened in their ministry"; a far less imposing task!

Hope this helps. Suggest Jamie's book - it's a gem.

Thanks for your newsy note. Keep Harold McInnes of our church in your prayers. He was fag bashed at a local cruise ground (where he should not have been in the first place) and is in hospital with a broken, and now pinned, leg. Also keep the church in your prayers, they have to minister to him, and he's driving us crazy.

I would be willing to go to Montgomery, for example, and help lead a New Members marathon that is, an all-day Saturday new members class. We have done these at Boston and they can be useful --- not as good as the week by week study, but they can encourage new people to get a quick handle on MCC. I would want to be invited by them or requested by the district; I do not care to go with the idea that I would be "meddling" in another church's affairs.

Session
II



HOMOSEXUALITY

What
the
Bible
does...
and
does
not
say

HOMOSEXUALITY

What the Bible Does and Does Not Say

How great is our need as individuals for a personal relationship with Christ through the church? We all face challenges of growing as a human being. Gay men and Lesbians face problems peculiar to them because of the attitudes of the society they live in, often including the churches they turn to. For all of us, a firm faith and trust in Christ can be the difference in our total adjustment to life -- or lack of it.

If you look for bad things in a person or in an organization, you will probably find them. There undoubtedly are many things wrong with most of the church bodies listed in your Yellow Pages, but there are more things right than wrong. It would be well to remember that the wrong things are not a reflection on Christ or the way Christ wants the church to be, but are the products of the fallible and imperfect human beings who guide these churches. A Christian's personal faith should not depend upon a particular church or clergyperson, but rather it should be solidly based on Jesus Christ.

There may be hypocrites in the churches; that is true. You may have been deeply hurt by a particular priest's or minister's attitude toward homosexuality, but do not judge. Any time you let a hypocrite stand between you and God, the hypocrite is then closer to God than you are.

In addition to the attitude of certain ministers, the Scriptures seem to present a stumbling block for some persons who perceive themselves to be both homosexual and Christian.

Genesis 19:1-28

The story of the destruction of Sodom and Gomorrah

This is the Old Testament passage most often used to show that God is displeased with homosexuals. According to many people and churches, these cities were destroyed because people in these cities committed the "sin of homosexuality." But the Prophet Ezekiel in another inspired book of the Bible tells us that God was displeased with Sodom for a very different reason.

Behold, this was the guilt of your sister Sodom: she and her daughters had pride, surfeit of food, and prosperous ease, but did not aid the poor and needy. They were haughty, and did abominable things before me (King James: committed idolatry); therefore I removed them, when I saw it..... (Ezekiel 16:49-50).

To say that Sodom and Gomorrah were destroyed for homosexuality is to misinterpret the Scriptures. The Bible says God destroyed Sodom because ten righteous people could not be found (Genesis 18:32). The use of the expression "bring these men out to us, that we may know them" is the basis for most of the misinterpretation; yet the Hebrew verb (to know) used here is found 943 times in the Old Testament and in only ten places does it mean sexual intercourse -- and each time it refers to heterosexual relations. The people of Sodom broke the law of hospitality to strangers which was so religiously observed in their culture. In every other reference in the Bible (and there

are several) the sins condemned are such things as pride and inhospitality. If homosexual behavior was involved in the destruction of Sodom, why didn't the writer use the Hebrew word ahakabh, which actually means homosexuality or bestiality, instead of yadha which means "to know?" Even if the folk of Sodom did make a "homosexual" attack upon the angels, the passage could only serve as a condemnation of rape (certainly an extreme form of inhospitality), and rape is sin under any condition, be it heterosexual or homosexual.

Another Scripture verse that is used to show that the Bible condemns the gay lifestyle is found in the Old Testament Book of Leviticus, 18:22, "Thou shalt not lie with a man as thou would with a woman." Anyone who is concerned about this prohibition should read the whole chapter or the whole Book of Leviticus: No pork, no lobster, no shrimp, no oysters, no intercourse during the menstrual period, no rare meats, no eating blood, no inter-breeding of cattle, and a whole host of other laws, including the law to kill all divorced people who remarry.

As Christians, our law is from Christ. St. Paul clearly taught that Christians are no longer under the Old Law (for example in Galatians 3:23-25); that the Old Law is brought to an end in Christ (Romans 10:4); and its fulfillment is in love (Romans 13:8-10, Galatians 5:14).

The New Law of Christ is the Law of Love. Neither Jesus, nor Paul, nor any of the New Testament Scriptures implies that Christians are held to the cultic or ethical laws of the Mosaic Law. It can further be said that the Bible does not record one word spoken by Jesus about homosexuality. Jesus did affirm what it means to be male and what it means to be female. He did deal with hu-

man sexuality in an open and non-threatened manner. And He did affirm on the one hand the goodness of marriage, but He also declared marriage (between male and female) is not for all. (Matthew 19:3-12).

As Christians, we believe that the Old Testament is a divinely inspired revelation of God's Old Covenant with God's Chosen People, a relevant study of Hebrew history, and above all the story of the continuing promise of redemption, showing in all ages and in all places God's never ending love for all people.

But when you read the Bible, you must always take into consideration who is speaking, to whom it is addressed, and the purpose for which it was recorded. In order to understand any writing -- whether it is the Gettysburg Address or the Bible -- it is necessary to understand its context, the circumstances that brought it about, the situation to which it was applied, and the whole cultural background that it came from and was written for. For example, when the Bible says, "increase and multiply," we need to remember, among other things, that this was addressed to Israel, a very small nation surrounded by enemies, and they needed to "multiply" just to survive. Looking at it today, we must not fail to recognize that we are under the New Covenant of Jesus Christ with its cornerstone being the two-fold commandment: LOVE GOD, LOVE YOUR NEIGHBOR.

Secondly, we must keep in mind that the Bible was written in another language (primarily Hebrew in the Old Testament and Greek in the New Testament) and was copied and re-copied in the original languages, translated and perhaps interpreted by translators and copyists who were quite capable of human error.

The words used by your personal Bible

will depend upon which version or translation you happen to have. There are many English translations of the Bible and each of them uses different English words to translate the passages of the New Testament that people quote to show the sinfulness of homosexuality.

For example, there are two Greek words used in the oft-quoted passages. They are malakos and arsenokoitai. These words are used in several passages by St. Paul. Neither word meant "homosexual" anywhere that Greek was used in the age when Paul wrote. Yet the translators have attached various "homosexual" meanings to these words. Scholars are still trying to agree on just what these words meant to the people Paul wrote them to. There were words in Greek for "homosexual" and for homosexual activity, but Paul did not select these words. (Several books and pamphlets are available which study this more extensively.)

Compare the following three translations of Romans 1:26-27.

King James:

For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of women, burned in their lust one toward another.

Good News For Modern Man:

Because of what men do, God has given them over to shame-

ful passions. Even the women pervert the natural use of their sex by unnatural acts. In the same way men give up natural sexual relations with women and burn with passion for each other.

J. B. Phillips:

God therefore handed them over to disgraceful passions. Their women exchanged the normal practices of sexual intercourse for something which is abnormal and unnatural. Similarly the men, turning from natural intercourse with women, were swept into lustful passions for one another.

Which one is closest to what was originally written? Does this passage actually condemn people who are "naturally" or "constitutionally" homosexual? It says you should not indulge in sexual behavior that is unnatural for you. It says heterosexuals should not try to become homosexuals. It says homosexuals should not try to become heterosexuals. It condemns lust, which we know is wrong for heterosexuals and homosexuals.

Father John McNeil, the Catholic scholar, says there is ample evidence that the Biblical authors probably had in mind what we would call perversion, namely, the indulgence in homosexual activity on the part of those who were by nature heterosexually inclined. It is unlikely that the Bible makes any reference at all to the genuine condition of homosexual love. True homosexuals as we know them today were seemingly quite

unknown by the writers of the Bible.

Dr. Norman Pittenger, the Anglican scholar says, "For a man or woman whose sexual desire and drive is inevitably towards the same gender, acting in homosexual physical expression is in fact a way of glorifying God and opening the self to the working of the divine love in human affairs."

In Timothy 1:10, the King James version uses the word defile, Good News For Modern Man uses the words sexual perverts and the J. B. Phillips version says sexually uncontrolled or perverted. There are, of course, perversions of a sexual nature, but love certainly is not one of them, whether it is heterosexual or homosexual love.

In Corinthians 6:9, the King James version uses the words abusers of themselves, while Good News For Modern Man uses homosexual perverts and J. B. Phillips uses the pervert. Again, how can this be a condemnation of homosexuality per se? We will agree that there is homosexual perversion just as there is some heterosexual perversion.

In making these observations, we are not attempting to downgrade the Bible, deny its inspiration or its importance in the life of the Christian. On the contrary, we affirm that the Bible does have a lot to say to us, but that we should hear and learn what it does say, not what people say it says, people who have translated it, people who have interpreted it, people who are capable of making mistakes and building doctrines that the Bible does not teach, but which are believed by others.

Can we actually believe that a Christ who preached love, lived love (with sinners, foreigners, women, outcasts), who gave His life on a cross to show God's love for all people -- can we believe a Christ of such love, who recognizes the human need for hu-

man love and its physical fulfillment, would require that legions of homosexuals either live a life of celibacy (denying their natural need for intimacy) or face damnation? Not the Christ who died for each of us!

I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to the one that esteemeth any thing to be unclean, to that person it is unclean. (Romans 14:14).

Jesus Christ died for our sins, not for our sexuality, to liberate us to a new life of love in God. Neither heterosexual love nor homosexual love is sinful in itself. Sex acts only become sinful when we act in lust or in abuse of another person, abandoning the ways of love. The relationship of two women or two men can be just as loving as a relationship between a woman and a man. Christ died for the sins of both homosexual and heterosexual. Therefore, Gays and Lesbians can come to the saving grace of Jesus Christ and yet still retain their identity and the rightful expression of their sexuality.

How great is our need as individuals for a personal relationship with Christ through the church. The Universal Fellowship of Metropolitan Community Churches (UFMCC) was founded as an outreach to the Gay and Lesbian community. It has worshiping congregations across the United States and in many nations around the world. If you would like more information about the Universal Fellowship or about the subject matter of this leaflet, write to: Universal Fellowship Press, 5300 Santa Monica Blvd., Suite 304, Los Angeles, California 90029.



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The Policy of
The Universal Fellowship
of Metropolitan Community
Churches

*Session
VII*

"The Inclusive Language Policy and Guidelines of UFMCC"

Since its inception, the Universal Fellowship of Metropolitan Community Churches has been committed to inclusivity in its life and faith.

In the 1970's and continuing in the 1980's, the issues of inclusive language (in worship, scriptures, publications, speech) came to the forefront of the whole Christian Church and to the attention of the Universal Fellowship. In 1979, the Board of Elders appointed an Inclusive Language Task Force whose report to the 1981 General Conference in Houston, Texas, was passed overwhelmingly after some amendments were made. That final report forms the policy base for the Universal Fellowship and its local churches regarding the use of inclusive language. Major portions of that report are presented in this pamphlet.

The preamble of the report deals with the question: "Why Inclusive Language?":

"The reason we need to find and use inclusive language in our church life has been widely misunderstood. Inclusive language has often been urged upon congregations on grounds that the use of traditional, non-inclusive language upsets and angers some who then avoid the church. As Christians we need to be concerned about the feelings of others; however, if the only reason we use inclusive language is that it keeps some people from getting upset, then what of those who find the use of inclusive language disturbing because of its unfamiliarity? The principle which guides the life and practice of the church cannot be 'what do most people find comfortable,' but rather, 'what is God's will and purpose?' The reason we need to use

inclusive language is not because we want to keep a particular group happy, but because it is necessary to promote justice, reconciliation and love, the agenda to which we Christians have been called.

A WORLD OF DIVISION

"Because of human sin, we live in a world of division and oppression. Groups which have traditionally exercised control over other groups inevitably and often unconsciously seek to preserve that superior status by denying the same access to power and privilege to others that they themselves enjoy. Such denial may be blatant in the form of discriminatory laws or customs, or it may be hidden but even more potent in the form of oppressive concepts or language. The insidious nature of language which serves to emphasize one group as the norm or standard is that it reinforces that group's primacy and importance every time we think or speak, thus, it becomes automatic or 'natural' to ascribe greater weight to that group. Justice, reconciliation and love demand that we overcome oppression wherever it exists and we cannot exclude the oppressive structures of our language from this task.

WIDENING OUR HEARTS

"The use of inclusive language does more than overcome a barrier to equal access. It frees us to apprehend and convey the wider truth. Paul urges the Corinthians to widen their hearts that they might fully experience the gospel (II Cor. 6:13). In the same spirit, he might urge us to widen our understanding so that we might better grasp the richness and fullness of God as well as of our own humanity. It is our openness to move

beyond comfortable and familiar images that enables us to grow in our relationship with God. The importance of inclusive language is that it serves to liberate everyone."

The Introduction to the guidelines provides a perspective on Christian faith and language and the prophetic task that challenges the Church:

NOT SO SIMPLE

"Language is not so simple a matter as it might first appear. How we speak about something not only describes the experience, but often shapes and creates it. The power and significance of language, words, the word, was clearly understood by the authors of Scripture who identified the act of creation with God's Word, God's speaking. The imagery of God's interaction with humanity is consistently expressed in terms of God's Word or speaking. The early prohibition against uttering God's name was a recognition of the power that a name or word holds.

Indeed, God's delegating to humanity the authority to name the birds and animals was an act of empowerment. Thus, when we deal with language in general and God language in particular, we are venturing into an area of the deepest significance and it is important that we proceed with care and with caution.

CHANGE IS CONSTANT

"At the same time, both the Biblical tradition and the history of the faith community reveal that the one constant in God language is that of change. And how could it be otherwise? For it is a living God whom we worship and respond to. Both as individuals and as communities our understanding and

experience of this God grows as we grow and growth inevitably brings change.

"The Bible in its present form evolved over a period of many centuries. Beginning as stories of faith passed on by word of mouth from generation to generation, these stories were eventually written down and added to.

Different generations of faith communities shaped, edited and retold these stories in light of their own understanding and experience of God. Still other communities later on discussed and debated which stories and which versions would be included as scripture and which would not.

RETELLING THE STORIES

"It is not surprising then, that we, in our age, following the tradition of our forebears in the faith, are retelling and reshaping the great stories of faith in light of our own experience and our own understanding of that same living God.

"Such a restatement is a particular hallmark of any prophetic age, when God calls us into wider understandings of old truths and relationships in light of changing events and experience.

It was after all, the reformulation of the faith by the prophets in response to the destruction of Israel that renewed that faith. It was the restatement of the law in the life and teachings of Jesus that fulfilled that law. It was the re-interpretation of who is the faith community by Paul that laid the foundation for an inclusive and universal church.

GOD IS NOT LIMITED

"The changes that these guidelines represent are in the interest of enlarging and expanding our understanding and experience of God. By no longer identifying God with words or concepts primarily or exclusively associated with one gender, one race, one group, we more faithfully witness to the nature of a God who is not limited to one gender, one race, or one group.

"The fact that such a change is neither familiar nor comfortable for many of us does not mean that we need not expend the effort. Allowing our lives to be transformed by the power of God often involves our submitting to changes that we initially resist.

The fact that such a change requires our learning to restate the traditional formulations of our faith in light of God's present Word is no less than other communities of faith have had to do before us. Indeed, to be part of such an emerging restatement of God's Word is not a burden, but a sacred privilege."

DEFINITIONS

The Universal Fellowship has agreed on the following definitions:

"1. What is inclusiveness?

"Inclusiveness is an attitude or stance of mutuality and openness towards others that recognizes everyone's right of equal access to the experience and realization of wholeness and it is a commitment to remove barriers between individuals and among communities that deny such access.

"2. What is inclusive language?

"Inclusive language reflects an attitude or stance of mutuality and openness towards others that recognizes everyone's right of equal access to the experiences and realization of wholeness.

"Inclusive language reflects a sensitivity to overcome barriers that exist between individuals and among communities in such areas as gender, race, class, age, physical differences, nationality, theological beliefs, culture and lifestyle."

GUIDELINES FOR GENDER

The following guidelines for the use of inclusive language regarding gender were adopted:

"a. References to people:

"i) Use nongendered terms or inclusive gendered terms when referring to all sexes.

"ii) Pronouns should not be of a single gender when referring to all sexes.

"iii) Terms for occupations and roles should not refer to one gender.

"b. Inclusive language for God:

"i) Use nongendered or inclusive gendered terms for God wherever such changes do not alter the fundamental meaning. If gendered term is used, terms of the other gender should be used for balance.

"ii) Balance males images for God with female images.

"iii) Where possible, replace pronouns with nongendered nouns, or use balanced gendered pronouns or words such as 'who', 'whom', 'one', and 'God-self.'

"c. Inclusive language for Jesus the Christ:

"The historical person, Jesus, was male. The historical fact that Jesus was male affirms not that God chose to become incarnate with masculine characteristics, but that Jesus is fully human as well as fully divine. And because Jesus incorporates the humanity of both men and women, it is appropriate to emphasize the full humanity rather than primarily the maleness of Jesus.

"d. The task force recommends as options the use of direct address, adjectives and verbs to replace nouns or pronouns in dealing with inclusive language, carefully considering whether meaning or purpose would be adversely changed."

GUIDELINES FOR RACE

The following guidelines for inclusive language regarding race were also recognized:

"If we are indeed going to be an inclusive church, we must acknowledge that we are the product of our past. Incorporated within our Christian religious heritage is a long history of racism (conscious and unconscious). Racism, whether conscious or unconscious, is destructive and must be overcome

in order for us to be whole in our Christian faith. So, in keeping with our guidelines for inclusivity, we strongly recommend the elimination of racist language, imagery and symbols in references to people, God, Jesus Christ, scripture, hymns, song, liturgy and contemporary language.

"'The paradox of Christianity is that what is wisdom to reason is foolishness to God, and what seems foolish or irrational to reason is the true wisdom that leads to redemption. The darkness from which reason flees is the true path to truth and being. This is the constant teaching of the scriptures. The greatest redemptive acts in the history of salvation were done at night or in darkness of Faith.' (Page 162-3, The Dark Center: A Process Theology of Blackness Bulalia Baltazar, Paulist Press, New York, 1973.)'

"The task force had a problem dealing with the separation of the issues of pigmentation (white, black) and illumination (light, dark). Because of its racism, society has so strongly interwoven the two. In a technical and a theological sense they are indeed separate issues whereas, in their practical application, they are often combined. We need to be especially mindful of how we use terms of lightness and darkness."

A LIFETIME COMMITMENT

Some of the important recommendations of the Task Force included that: Inclusive language be introduced in membership classes; that these guidelines be applied at all levels of the life of UFMCC, in written, visual and spoken form, on the local, national and international levels; that study materials be designed; that candidates for the ministry be

aware of these guidelines; and that date and seasonal references maintain sensitivity to global differences.

Very significantly for all of us in UFMCC, these guidelines were then applied in the editing of our Statement of Faith as we know it today.

The clergy and lay delegates of the 10th General Conference recognized that these are guidelines--meaning that local churches would be entrusted to use and adapt these for local use. We also agreed that the the processes of education and consciousness raising would be a lifetime commitment for all of us.

Finally, the Inclusive Language policy of the Universal Fellowship is not written in stone--meaning that our understanding of inclusiveness must continue to evolve.



**UNIVERSAL FELLOWSHIP
OF
METROPOLITAN
COMMUNITY CHURCHES**



BY - LAWS

*Revised at General Conference XII
Sacramento, California • July 1-7, 1985*

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Session I

THE UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

BY-LAWS

(Revised at General Conference XII in Sacramento, CA, July 1985)

ARTICLE I NAME

- A. The name of this Fellowship shall be the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES.
- B. Each affiliated local church group will use the name METROPOLITAN COMMUNITY CHURCH as part of its official title. The group may add either a prefix or suffix to distinguish it from other affiliated local church groups, such as: "Grace Metropolitan Community Church," "Metropolitan Community Church of Tallahassee," "Metropolitan Community Church, Ashland" or "Springfield Metropolitan Community Church."

ARTICLE II PURPOSE

The objective of this Fellowship shall be:

- A. To bind together churches for the purpose of sharing in the worship of God in the Christian tradition, and to make God's will dominant in the lives of all people, individually and collectively, as set forth in the Holy Scriptures.
- B. To set up bodies for instruction in theology and in allied subjects for the propagation of the teachings of the Christian faith, as accepted by the General Conference of the Universal Fellowship of Metropolitan Community Churches.
- C. To instruct and encourage those who offer themselves to the teaching and philosophy accepted by this body.
- D. To do all things that are compatible with the work of a Christian Church.

ARTICLE III DOCTRINE, SACRAMENTS AND RITES

- A. DOCTRINE: Christianity is the revelation of God in Jesus Christ and is the religion set forth in the Scriptures. Jesus Christ is foretold in the Old Testament, presented in the New Testament, and proclaimed by the Christian Church in every age and in every land.

1 Founded in the interest of offering a church home to all who confess and
2 believe, the Universal Fellowship of Metropolitan Community Churches
3 moves in the mainstream of Christianity.

4
5 Our faith is based upon the principles outlined in the historic creeds:
6 Apostles and Nicene.

7
8 We believe:

9
10 1. In one triune God, omnipotent, omnipresent and omnis-
11 cient, of one substance and of three persons: God - our
12 Parent-Creator; Jesus Christ the only begotten son of God, God in
13 flesh, human; and the Holy Spirit - God as our Sustainer.

14
15 2. That the Bible is the divinely inspired Word of God,
16 showing forth God to every person through the law and the
17 prophets, and finally, completely and ultimately on earth in the
18 being of Jesus Christ.

19
20 3. That Jesus ... the Christ ... historically recorded as
21 living some 2,000 years before this writing, is God
22 incarnate, of human birth, fully God and fully human, and that by
23 being one with God, Jesus has demonstrated once and forever that
24 all people are likewise Children of God, being spiritually made in
25 God's image.

26
27 4. That the Holy Spirit is God making known God's love
28 and interest to all people. The Holy Spirit is God,
29 available to and working through all who are willing to place their
30 welfare in God's keeping.

31
32 5. Every person is justified by grace to God through
33 faith in Jesus Christ.

34
35 6. We are saved from loneliness, despair and degradation
36 through God's gift of grace, as was declared by our
37 Savior. Such grace is not earned, but is a pure gift from a God of
38 pure love. We further commend the community of the faithful to a
39 life of prayer; to seek genuine forgiveness for unkind, thoughtless
40 and unloving acts; and to a committed life of Christian service.

41
42 7. The Church serves to bring all people to God through
43 Christ. To this end, it shall arrange for regular
44 services of worship, prayer, interpretation of the Scriptures, and
45 edification through the teaching and preaching of the Word.

1 B. SACRAMENTS: This church embraces two holy Sacraments:

2
3 1. BAPTISM by water and the Spirit, as recorded in the
4 Scriptures, shall be a sign of the dedication of each life to
5 God and God's service. Through the words and acts of this
6 sacrament, the recipient is identified as God's own Child.

7
8 2. HOLY COMMUNION is the partaking of blessed bread and
9 fruit of the vine in accordance with the words of Jesus, our
10 Sovereign: "This is my body...this is my blood." (Matthew
11 26:26-28). All who believe, confess and repent and seek God's love
12 through Christ, after examining their consciences, may freely
13 participate in the communal meal, signifying their desire to be
14 received into community with Jesus Christ, to be saved by Jesus
15 Christ's sacrifice, to participate in Jesus Christ's resurrection,
16 and to commit their lives anew to the service of Jesus Christ.

17
18 C. RITES: The Rites of the Church as performed by its duly
19 authorized ministers shall consist of the following:

20
21 1. The RITE OF ORDINATION is the setting apart of duly
22 qualified persons for the professional ministry of this
23 church. It is evidenced by the laying on of hands by authorized
24 ordained clergy, pursuant to these By-Laws.

25
26 2. The RITE OF ATTAINING MEMBERSHIP IN THE CHURCH shall be
27 conducted by the pastor or worship coordinator before a
28 local congregation at any regular worship service. After complet-
29 ing classes for instruction in the beliefs and doctrines of the
30 church, a baptized Christian may become a member in good standing
31 of the local church group through a letter of transfer from a rec-
32 ognized Christian body or through affirmation of faith.

33
34 3. The RITE OF HOLY UNION and the RITE OF HOLY MATRIMONY are
35 the spiritual joining of two persons in a manner fitting and
36 proper by a duly authorized clergy of the Church. After both per-
37 sons have been counseled and apprised of their responsibilities one
38 towards the other, this rite of conferring God's blessing may be
39 performed.

40
41 4. The RITE OF FUNERAL OR MEMORIAL SERVICE is to be fittingly
42 conducted by the ministers of the Church for the deceased.

43
44 5. The RITE OF LAYING ON OF HANDS or prayer for the healing of
45 the sick in mind, body or spirit is to be conducted by the
46 ministers of the Church, at their discretion, upon request.

6. The RITE OF BLESSING may be conducted by the ministers of the Church for persons, things and relationships, when deemed appropriated by the minister. This includes the dedication of a church building to the glory of God.

ARTICLE IV MINISTRY

The UFMCC affirms the universal priesthood of all believers (1 Peter 2:5-10). All members of the Church are called by God to a ministry of the Gospel of Christ in the Church and in the world.

A. MINISTRY OF THE LAITY

1. The Priesthood of All Believers: Laypeople are the People of God, called by God and authorized by Scripture to respond to the Word, serving as Christ served, to the end that the Church may be edified and the world transformed. UFMCC affirms that this is the ministry of every layperson in this Fellowship.

2. DEACONS: As outlined in the New Testament, their office is an historic ministry of service and aid within the Christian Church.

(a) RESPONSIBILITIES: In accordance with the spiritual responsibilities of the office, deacons minister to those in need, the sick, the friendless, and those persons who may be in distress. Deacons serve, and may administer the Rites and Sacraments, under the authorization and direction of their appointing authority. Except in extraordinary circumstances, deacons shall not serve on local church Boards of Directors/local church administrative bodies.

(b) QUALIFICATIONS: Deacons shall be members in good standing of a local church body and be persons of spiritual mind, exemplary lives, joyful outlook, sound judgement, and of proven dedicated service.

(c) APPOINTMENTS:

1. All persons appointed deacons by the pastors of Chartered Churches are subject to approval by the local Board of Directors/local church administrative body.

2. All persons appointed deacons in Commissioned

Churches by the pastor or worship coordinator are subject to approval both by the District Coordinator/Coordinator of Church Extension and by the Board of Directors/local church administrative body.

3. The term of office for deacons shall be for three (3) years. Persons may be reappointed at the end of any term.

(d) TRAINING: Training before and after the appointment of deacons is the responsibility of the appointing authority and may be delegated.

(e) DISCIPLINE: A deacon may be disciplined for disloyalty, unbecoming conduct, or dereliction of duty. For cause, the appointing authority may suspend a deacon from the exercise of a deacon's duties for a period of not more than thirty (30) days, and must report that suspension and the reasons for it to the approving authority/authorities.

1. In Chartered Churches, the pastor, together with a majority vote of the full Board of Directors/local church administrative body, may for cause remove a deacon from office or impose lesser discipline.

2. In Commissioned Churches, the pastor/worship coordinator, together with the approval of the majority of the full Board of Directors, and with the approval of the District Coordinator/Coordinator of Church Extension, may for cause remove a deacon from office or impose lesser discipline.

(f) DISTRICT WORKS: If the need arises, the District Coordinator/Coordinator of Church Extension, may request a deacon to serve for district work. This request is subject to approval of the appointing authority and District Committee/Board of World Church Extension.

B. MINISTRY OF THE CLERGY:

1. CLERGY: Clergy are members of the People of God, called by God, authorized and legally recognized by this Fellowship to serve among the people as professional ministers of the Word and Sacraments.

(a) RESPONSIBILITIES: In accordance with their call, clergy

1 shall administer the Rites and Sacraments of this Fellow-
2 ship and be teachers and preachers of the faith to the end
3 that the world may believe and the Church might be renewed,
4 equipped, and strengthened in its ministry.

5
6 (b) QUALIFICATIONS: Clergy are those persons of professed
7 and demonstrated call to be professional Christian mini-
8 sters who meet the qualifications established by the Clergy
9 Credentials and Concerns Committee (hereinafter called C.C.C.-
10 C.). These qualifications shall be subject to approval of the
11 General Conference.

12
13 (c) CREDENTIALS: In accordance with procedures and standards
14 established by the C.C.C.C. and subject to approval of
15 the General Conference, credentials as clergy will be issued
16 on a biennial or a lifetime basis. When candidates are
17 initially licensed as clergy in the UFMCC their license shall
18 be in effect for one (1) year. At the end of one (1) year,
19 the newly licensed clergyperson shall appear for review before
20 the respective Credentials Review Committee. If the review is
21 favorable, the clergyperson shall then and thereafter be sub-
22 ject to relicensing on a two (2) year basis.

23
24 (d) DISCIPLINE: The UFMCC cannot condone disloyalty,
25 unbecoming conduct or dereliction of duty by the clergy
26 and therefore the following provisions are established for
27 discipline of clergy:

28
29 (1) Initiation of disciplinary procedure for clergy of
30 UFMCC may only be accomplished by a formal statement
31 of charges made by 1) a majority vote of the local
32 congregation affected, 2) a majority of the elected
33 District Officers, or 3) three members of the clergy of
34 the Fellowship. The charges must be presented in writing
35 to the accused clergyperson and to the appropriate
36 Judiciary Committee appointed by the Board of Elders.

37
38 (2) The Judiciary Committee(s) functions according to
39 standards and procedures, including appeals, estab-
40 lished by the C.C.C.C. and subject to approval of the
41 General Conference. The committee shall be responsible
42 to determine facts alleged and whether those facts
43 constitute disloyalty, unbecoming conduct, or dereliction
44 of duty.

45
46 (3) The Judiciary Committee(s) may take disciplinary
47

1 action by administering rebuke and/or 1) impose
2 specific conditions on the exercise of the credentials of
3 the clergyperson charged for not more than one (1) year,
4 2) suspension from duty or of clergy credentials for not
5 more than one (1) year, or 3) removal of credentials.
6 The Judiciary Committee(s) shall direct the C.C.C. to
7 minister to the clergyperson charged.
8

9 (4) The Judiciary Committee(s) may rebuke parties who
10 are found to have brought charges frivolously or
11 maliciously.
12

13 (e) RETIREMENT: The UFMCC recognizes as honorably retired,
14 clergy who retire after suitable years of service for
15 age, illness, or other compelling reasons. Such clergy shall
16 retain all rights and privileges accorded to the credentials
17 held upon retirement.
18

19 2. STUDENT CLERGY: Student clergy are qualified persons who
20 feel called by God to serve among the people as professional
21 ministers of the Word and Sacraments. For a limited time they may
22 serve in this position to test their call and to develop needed
23 skills.
24

25 a. RESPONSIBILITIES: In accordance with their call and the
26 test of that call, student clergy will concentrate on
27 learning experiences. Those learning experiences shall
28 include ministry in local congregations as well as academic
29 studies. Student clergy may administer the Rites and Sacra-
30 ments under the authorization and direction of the appointing
31 authority. Except in extraordinary circumstances, student
32 clergy shall not serve on a Board of Directors/local church
33 administrative body. Student clergy may serve as worship
34 coordinators of churches.
35

36 b. QUALIFICATIONS: Before being appointed student clergy,
37 an individual must be a member in good standing within
38 this Fellowship and must have demonstrated a spiritual dispo-
39 sition, willingness and ability to work well with others, and
40 must show promise of ability to do the study and work of the
41 clergy in this Fellowship.
42

43 c. APPOINTMENTS:
44

45 (1) All persons appointed student clergy by pastors of
46
47

Chartered Churches are subject to approval by the Board of Directors/local church administrative body.

(2) All persons appointed student clergy in Commissioned Churches by the local pastor or worship coordinator are subject to approval by both the District Coordinator/Coordinator of Church Extension and the local Board of Directors/local church administrative body.

(3) TERM: The term of a student clergy shall be for one (1) year. No person shall serve as a student clergy for more than a total of five (5) terms.

d. TRAINING: The student clergy will engage in a program of spiritual and practical study under the direction of the appointing authority and/or through any appropriate, recognized educational agency. This program may be supplemented by the District Committee/Church Extension Committee or any person and/or agency designated by them.

e. DISCIPLINE: Reasons and procedures for discipline or removal of student clergy are identical to those given in these By-Laws for deacons.

f. DISTRICT WORKS: If the need arises, the District Coordinator/Coordinator of Church Extension may request a student clergy to serve for district work. This request is subject to approval of the appointing authority and the District Committee/Church Extension Committee.

ARTICLE V
GOVERNMENT, ORGANIZATION AND OFFICERS

A. GOVERNMENT:

1. This Fellowship acknowledges the Holy Scriptures interpreted by the Holy Spirit in conscience and faith as its guide in faith, discipline and government.

2. The government of this Fellowship is vested in the General Conference, its District Conferences, and Congregational Meetings, subject to the provisions of the Fellowship Articles of Incorporation and its ByLaws, or documents of legal organization. The officers elected by the General and District Conferences and Congregational Meetings are subject to the direction and discipline

1 of their respective bodies and are responsible to carry out their
2 policies.
3

4 3. This Fellowship is accountable to no outside ecclesiastical
5 jurisdiction, but accepts the obligation of mutual consent,
6 and cooperation involved in the free fellowship of other churches,
7 and does pledge itself to share in their common aims and endeavors
8 subject to the expressed approval of its membership.
9

10 4. Local churches, Districts, District Conferences, and the
11 General Conference as defined by these By-Laws, are set forth
12 for the purposes of Christian fellowship, worship, witness, and
13 service, borne in the cooperation, program development, and imple-
14 mentation of their ByLaws, Standard Operating Procedures, and Pol-
15 icies.
16

17 5. A local church of the Universal Fellowship of Metropolitan
18 Community Churches (hereinafter referred to as UFMCC) is that
19 church which subscribes to the government and doctrine of the
20 UFMCC, and has been authorized by the same.
21

22 B. LOCAL COMMISSIONED and CHARTERED CHURCHES:
23

24 1. INTRODUCTION: The government of each of the local churches is
25 vested in its congregational meetings which exert the right to
26 control all of its affairs, subject to the provisions of the UFMCC
27 Articles of Incorporation, ByLaws, or documents of legal organiza-
28 tion, the General Conference, and its District Conferences. The
29 Pastor and Board of Directors/local church administrative body are
30 authorized to provide spiritual and administrative leadership in
31 the local church.
32

33 2. PASTOR: The Pastor is that person elected by a local
34 church congregation to be responsible for the duties of teach-
35 er, preacher, spiritual leader, and counselor. The pastor of a
36 commissioned church must be approved by the District Coordinator
37 and the District Committee/Coordinator of Church Extension.
38

39 (a) QUALIFICATIONS and DUTIES: Pastors must be credentialed
40 clergy in the UFMCC unless an exception is made by the
41 District Committee/Board of World Church Extension. The
42 Pastor of the church shall have the authority for ordering all
43 worship services of the church. The Pastor is a voting member
44 of the Board of Directors/local church administrative body.
45 The Pastor shall serve as the moderator of congregational
46 meetings and the Board of Directors/local church
47

administrative body. Associate and/or Assistant Pastor(s) and other personnel, uncompensated or compensated, shall be appointed by the Pastor subject to the approval of the Board of Directors/local church administrative body. The Pastor shall act as personnel director of the local church staff, shall have the authority to delegate such responsibilities and duties as seem wise, and shall, with the approval of the Board of Directors/local administrative body, determine compensation, vacation periods, and titles of office of the staff.

(b) TERMINATION OF SERVICE

1. When it is felt that irreconcilable differences exist between Pastor and congregation, the Pastor, the Board of Directors/local church administrative body or the lay delegate shall request that a ministry of reconciliation, in accordance with Scriptures, be initiated by the District Coordinator or a person appointed by the District Coordinator. If differences cannot be resolved, they may through mutual agreement choose to terminate their relationship.

2. The process of removing the Pastor from office for disloyalty, unbecoming conduct, dereliction of duty or when irreconcilable differences arise between Pastor and congregation may be initiated by: a petition submitted to the duly authorized church officer as designated by the local By-Laws/Standard Operating Procedures, or documents of legal organization, and signed by at least twenty-five percent (25%) of the members in good standing; or by a vote of three fourths (3/4) of the full Board of Directors/ local church administrative body. Within three (3) days, the Pastor and the District Coordinator/Coordinator of Church Extension and World Church Extension Elder, and Senior Chaplain of Spiritual Life and Clergy Care Center, must be sent a copy of the completed petition by the designated church officer.

After the District Coordinator/Coordinator of Church Extension and designated local church officer have validated the number of members who have signed the petition and the clarity of the petition, the District Coordinator/Coordinator of Church Extension may place the Pastor on inactive status, but the Pastor remains fully compensated until the final action of the congregation. Upon validating the petition they will set the time and place

of a special congregational meeting. The date of the meeting shall occur withing thirty (30) days of the date the petition is submitted to the designated church officer. The only question to be voted on at the meeting shall be: "Shall the Pastor remain in office?"

The Pastor has the right to appear on their own behalf before the congregational meeting and may have an advocate of their own choice present. The action of the congregation is final. If a special meeting is called to remove a Pastor, the District Coordinator/ Coordinator of Church and the UFMCC Board of Elders must be given notice that such action is being taken. The District Coordinator/Coordinator of Church Extension shall attend or send a representative as an impartial observer who shall moderate the meeting. If the Pastor is removed, the Board of Directors/local church administrative body will meet immediately after the meeting with the District Coordinator/Coordinator of Church Extension or the representative to provide pastoral leadership until the pulpit is filled. The Board of Directors/local church administrative body will confer with the*District Coordinator/Coordinator of Church Extension as to available candidates for the office of Pastor.

3. BOARD OF DIRECTORS/LOCAL CHURCH ADMINISTRATIVE BODY

(a) TERM OF OFFICE: The Board of Directors/local church administrative body elected by the local church shall consist of at least four (4) members of the church who are in good standing, in addition to the Pastor. They shall hold office for a term of from one year (1) to three years (3) as determined by local By-Laws/Standard Operating Procedures with the exception of the Pastor who will hold office for as long as they occupy the pulpit of the church. Board of Directors/local church administrative body members' terms must be staggered. In the event of the resignation, death, or removal of a Board of Directors/local church administrative member, the remaining members of the Board of Directors/local church administrative body should appoint an interim Board of Directors/local church administrative body member to serve until the next congregational meeting. At the next congregational meeting an open election shall be held for a replacement for the remainder of the original term.

1 (b) DUTIES: The Board of Directors/local church administrative
2 tive body shall have charge of all matters pertaining to the
3 Articles of Incorporation or documents of legal organization,
4 church property, and physical and financial affairs of the
5 local church. This Board of Directors/local church administrative
6 tive body shall have the responsibility for collecting and dis-
7 bursing funds, keeping adequate church records, and making
8 reports to the congregation and through the District to the
9 UFMCC.

10
11 The Board of Directors/local church administrative body shall
12 serve as a pastoral search committee upon the event of a pas-
13 toral vacancy. For the purpose of its function as a pastoral
14 search committee, additional voting members may be appointed
15 or elected as appropriate. When they have chosen a suitable
16 qualified candidate or co-pastoral team, they shall present
17 the name to the congregation for approval at a specially
18 called meeting or at the next regular congregational meeting.

19
20 Every local church financial account is required to have a
21 minimum of two (2) signatories, who are chosen by the Board of
22 Directors/local church administrative body. Two (2) signa-
23 tures will be required for any withdrawals. It is incumbent
24 upon the Board of Directors/local church administrative body
25 of each local church to provide that church with a set of By-
26 Laws or Standard Operating Procedures.

27
28 (c) DISCIPLINE: Local churches of the UFMCC must not
29 condone disloyalty, unbecoming conduct, or dereliction of
30 duty on the part of any members of the Board of Directors/
31 local church administrative body; therefore the Board of
32 Directors/local church administrative body may remove, by a
33 majority vote of the full Board of Directors/local church
34 administrative body, any of its members guilty of the above,
35 with the exception of the Pastor, who must be disciplined in
36 accordance with Article V.B.2.b.1 and 2. A petition presented
37 to the Board of Directors/local church administrative body and
38 signed by twenty-five percent (25%) of the members in good
39 standing of the congregation, may also initiate such a pro-
40 cedure. This action of the Board of Directors/local church
41 administrative body may be subject to review by a vote of the
42 congregation at its next regular congregational meeting or at
43 a special meeting which may be called, and must be in accor-
44 dance with the provisions of the ByLaws of this Fellowship and
45 the ByLaws of the local church.

(d) ACCOUNTABILITY: The Board of Directors/local church administrative body shall be subject to these ByLaws, local Articles of Incorporation, and local ByLaws/Standard Operating Procedures, and to the approval or disapproval by action of their local congregation as provided for in any of the above.

4. LAY DELEGATE: Each voting church body shall have one (1) vote for every one hundred (100) members in good standing or portion thereof and shall elect one (1) lay delegate for each vote. Each lay delegate shall carry one (1) vote. These delegates should be elected at the first congregational meeting following each General Conference and shall serve for a term of two (2) years. The duties of the lay delegate shall include, but not be limited to, representation of the congregation at General and District Conferences and to be informed of the UFMCC concerns and policies.

5. DISCIPLINE OF CHURCHES: If any local voting church body shall fail to abide by the Articles of Incorporation of the UFMCC, these ByLaws, or documents of legal organization, or refuses to participate in General or District Conferences, the General Council shall take appropriate action to require compliance and participation. The General Council shall have the authority to withdraw the commission, revoke the charter, or take other appropriate action, and shall report any such action to the District Committee/Board of World Church Extension, and the church involved. The action will also be reported to the next General Conference.

6. CHURCH PROPERTY: The Board of Directors/local church administrative body of the local congregation of the UFMCC will name the Board(s) of Trustees for any property acquired by said churches. The Board of Directors/local church administrative body, and the members of each local congregation will have sole control of said property except under the following circumstances: (1) if the property is abandoned; (2) if the local church is disbanded by the Board of Directors/local church administrative body and the District Committee or Conference, or the General Council. Should any of the above circumstances exist, said property will revert to the use of the General Conference of the UFMCC. The General Council will decide the disposition of said property. In every nation where UFMCC comes to exist a paragraph modeled on the following must be included in their document of legal organization and must apply: "Local churches which are now incorporated in the United States as nonprofit corporations under their state laws are required to name the UFMCC as the successor 501 (C) (3) corporation

designated to receive the church's property in the event of the dissolution or abandonment of that incorporated local church."

7. RESERVATION OF POWERS: Any specific matters of congregational approval not covered herein, are left to local church option.

C. DISTRICTS

1. INTRODUCTION: Districts are those defined bodies which are created by the General Council and are accountable to the General Conference. They are called into existence to enable and empower Christian ministry within their jurisdiction through their member congregations and bodies. District Conferences are legislative gatherings of the District for the purpose defined in Article V.A.4. The District Conference is required to establish District ByLaws or Standard Operating Procedures for the nominations and election of members of the District Committee, all District Officers, and for the conduct of District business. The District By Laws/ Standard Operating Procedures must be in accordance with the Articles of Incorporation and ByLaws of UFMCC.

2. DISTRICT COMMITTEE: The District is that body elected by the District Conference to carry on the administrative affairs of the District between District Conferences in an orderly manner. All actions of the District Committee must be reported to and approved by the District Conference, except where specifically provided for in these By-Laws. This committee shall consist of at least three (3) members, as the District Conference may determine from time to time, including the District Coordinator and members representative of clergy and laity.

a. QUALIFICATIONS AND REQUIREMENTS: Members of the District Committee must be members in good standing within the Fellowship, of obvious spiritual quality and leadership, who are mature and have sound judgement and a proven record of accomplishment. Their term of office shall be two (2) years, except that of the District Coordinator.

b. DUTIES: It is the responsibility of the District Committee to propose a budget to the District Conference each year to implement such a budget when adopted; to establish a procedure for formulating and distributing a tentative agenda for each District Conference, that agenda to be mailed to all delegates, District Officers, and congregations at least thirty (30) days prior to the Conference; to establish

and make appointments to District Committees and Task Forces; to carry out the directives of the District Conference and of the General Conference as appropriate. It is also the responsibility of the District Committee to foster growth and development of new works within the District and to act upon petitions for commissioning and chartering according to the procedures established by the District Conference. The District Committee will name the Board(s) of Trustees for any property acquired by the District.

c. DISCIPLINE: The UFMCC cannot condone disloyalty or unbecoming conduct or dereliction of duty on the part of District Officers or members of the District Committee. Therefore, any member of the District Committee or a District Officer may be recalled from office only by the District Conference. When the District Conference is not in session, charges in writing against a District Officer or member of the District Committee, must be sent at the same time to the person charged and to the General Council, who may suspend the officer or member of the District Committee so charged until the next District Conference which shall hear and act upon the charges without appeal. The written charges must be signed by a minimum of one credentialed clergy from each of fifty (50%) percent of the churches or ten (10) churches within the District (whichever is less); and/or by the lay delegates representing a majority of lay delegate votes of each of fifty (50%) percent of the churches or ten (10) churches within the District (whichever is less). The process may be initiated by either clergy or lay delegates.

3. DISTRICT OFFICERS:

a. DISTRICT COORDINATOR: The District Coordinator shall be elected by the District Conference for a term of four (4) years and shall serve as a member of the General Council. The District shall be responsible for compensation to its District Coordinator. It shall be the duty of the District Coordinator to provide spiritual direction and guidance; to act as Moderator at all District Conferences; to represent the interests and perspectives of the District to the General Council; to represent the General Council within the District; to coordinate and administer the work of the District in achieving its purposes; and to assure, together with the District Committee, that every church within the District is supplied with a Pastor or other pastoral leadership. It shall be the right and duty of the District Coordinator, or any representative

whom the District Coordinator may delegate, to visit all churches within the District. The District Coordinator shall also serve as the Chair of the District Committee.

b. OTHER DISTRICT OFFICERS: In addition to the District Coordinator, as specified above, the District shall provide for at least the following officers:

(1) ASSISTANT DISTRICT COORDINATOR: A District Conference shall elect an Assistant District Coordinator to assume the Chair at meetings of the District Conference or District Committee in the absence of the District Coordinator, or at the District Coordinator's request. The Assistant District Coordinator shall perform other duties as deemed appropriate by the District Coordinator and/or the District Committee.

(2) DISTRICT CLERK/SECRETARY: The District Clerk Secretary shall be responsible for recording the minutes of District business meetings; for publishing and disseminating to clergy and lay delegates, District Officers and congregations tentative minutes of each District business meeting within thirty (30) days, for keeping orderly files of approved minutes and pertinent materials.

(3) DISTRICT TREASURER: The District Treasurer shall be responsible for the receipt and safekeeping of all funds of the District and those funds for which the District is responsible. The Treasurer shall be responsible for keeping accurate financial records and disbursing funds in accordance with procedures approved by the District Committee. The Treasurer shall prepare the quarterly financial statement, a copy of which shall be sent to all District congregations, clergy and lay delegates, District Officers, and the General Council. The treasurer shall present a financial report at each District Conference.

(4) DISTRICT LAY REPRESENTATIVE: The District Lay Representative shall be elected by a majority of the lay delegates at the District Conference immediately following the General Conference. Once elected, the District Lay Representative shall be a member of the District Commission on the Laity, represent the District on the UFMCC Commission on the Laity, and shall encourage an annual visit to every church within the District by a

1 representative of the laity in accordance with the
2 District ByLaws/ Standard Operating Procedures.
3

4 (c) DISCIPLINE: Discipline of District Officers
5 shall be in accordance with the provisions of Arti-
6 cle V.C.2.c.
7

8 4. RESERVATION OF POWERS: Any specific matters of District
9 approval or appeal not covered herein are left to District
10 option.
11

12 D. FELLOWSHIP:
13

14 1. INTRODUCTION: Internationally, the government of the UFMCC is
15 vested in the General Conference, subject to the provisions of
16 the Fellowship Articles of Incorporation, its ByLaws, or documents
17 of legal organization. Between General Conferences, the Board of
18 Elders and the General Council are those bodies which are author-
19 ized to provide spiritual and administrative leadership on the In-
20 ternational Fellowship level.
21

22 2. BOARD OF ELDERS: The Board of Elders of the UFMCC is that
23 body authorized by the General Conference to serve in a
24 pastoral role and direct the spiritual life of the Fellowship.
25 This Board shall consist of seven (7) members, which shall be
26 expanded to nine (9) members by the General Conference once the
27 number of Chartered Churches reaches one hundred (100). For every
28 fifty (50) additional Chartered Churches beyond one hundred (100),
29 the General Conference shall expand the Board by one (1) additional
30 member until a total of twelve (12) is reached. It is desirable
31 that the General Conference shall elect members of the Board of
32 Elders so that this Board is representative of the diversity of the
33 Fellowship.
34

35 (a) QUALIFICATIONS: Elders must be those individuals of
36 obvious spiritual quality and leadership who are mature
37 and have sound judgement and a proven record of accomplishment
38 as members within the Fellowship.
39

40 (b) REQUIREMENTS: A Nominations Committee composed of one
41 (1) member of the laity and one (1) member of the clergy from
42 each District elected respectively by the lay delegates and
43 the clergy at the District Conference immediately preceding
44 the General Conference shall receive and review any and all
45 nominations for the position of Elder. This committee will
46 then present to the General Conference qualified nominees for
47

1 the purpose of filling the position(s) available. Nominations
2 may be made from the floor of General Conference. The Nomina-
3 tions Committee shall make its report at the first business
4 meeting of General Conference. The nominees shall present
5 themselves before the delegates for open questioning as deter-
6 mined by the Nominations Committee. The election shall be
7 held no less than two (2) days after the nominations. The
8 term of office for a member of the Board of Elders will be
9 four (4) years.

10
11 (c) DUTIES: The primary responsibility of the Board of El-
12 ders shall be to give pastoral leadership and care to enable
13 the Fellowship in our spiritual journey. This shall include
14 the areas of evangelism, ecumenism, and church visitation.
15 The Elders will serve as official representatives of the
16 Fellowship in the areas of public and community relations. It
17 is the responsibility of the Board of Elders to make appoint-
18 ments to the various Fellowship Boards, Commissions, Com-
19 mittees, and Institutions, subject to the approval of the
20 General Council. The Moderator, elected by and from the Board
21 of Elders, is the chief corporate officer of the Fellowship,
22 and shall preside over the General Conference and the General
23 Council. A Vice Moderator, Clerk, and Treasurer shall also
24 be elected by and from the Board, and shall serve in those
25 capacities on the General Council. In the case of a vacancy
26 among the Board of Elders, occurring between General Confer-
27 ences, the Board of Elders shall appoint to the position a
28 person who meets the above qualifications subject to confirma-
29 tion of the General Council. An election for the remainder of
30 the uncompleted term of Elder shall be conducted at the next
31 General Conference.

32
33 (d) DISCIPLINE: The UFMCC cannot condone disloyalty,
34 unbecoming conduct, or dereliction of duty on the part of
35 its Elders, and therefore, makes the following provisions for
36 discipline or removal:

37
38 All charges against an Elder must be submitted to the Board of
39 Elders in written form signed by a minimum of one (1) member
40 of the clergy from each of ten (10) different churches and by
41 the lay delegates representing the majority of the lay dele-
42 gate votes from each of ten (10) different churches and may be
43 initiated by either the clergy or lay delegates. The Elder
44 must be given written notice of the charges, and at that time
45 becomes inactive and if salaried, remains fully compensated
46 until final disposition of these charges. The Elder has the
47

right to appear and present their own defense before the Board of Elders on their own behalf. The Board of Elders will then review the charges, and, upon majority vote of the full Board, may remove the Elder or take other such action as it may deem appropriate. The only appeal from the decision of the Board of Elders will be to the General Conference of the Fellowship, and written notice of such appeal must be filed with the Clerk of the Board of Elders within thirty (30) days.

3. GENERAL COUNCIL: The General Council of the UFMCC is that body authorized by the General Conference to carry on the administrative affairs of the UFMCC between General Conferences in an orderly manner and is composed of the Board of Elders and all District Coordinators.

(a) DUTIES: It shall be the responsibility of the General Council to approve the establishment of and the appointments to the various Fellowship boards, commissions, committees, and institutions. The General Council is also empowered to collect and disburse funds for the advancement and growth of the UFMCC. In addition, the Council is charged to carry out all directives of the General Conference. All actions of this Council must be reported to, and approved by the General Conference except where specifically provided for in these By-Laws. When church bodies or members of the Fellowship raise a question of interpretation of the ByLaws, by official action the General Council as an administrative body of the Fellowship is authorized to issue an advisory interpretation of the ByLaws for that situation.

b. DISCIPLINE: The discipline for members of the General Council is defined for Elders in Article V.-D.2.d. and for District Coordinators in Article V.C. 2.c.

4. FELLOWSHIP BOARDS, COMMISSIONS, COMMITTEES, AND INSTITUTIONS: The following must be standing boards, committees, or commissions of this Fellowship: The Clergy Credentials and Concerns Committee; the Fellowship ByLaws Committee; the Commission on the Laity; the Commission on Faith, Fellowship, and Order; and the Board of Pensions. All Fellowship boards, committees, commissions, and institutions must be called into existence by either the General Conference or the General Council. All groups are responsible to, and operate under, the General Council, and are also accountable to the General Conference.

5. WORLD CHURCH EXTENSION:

(a) The task of World Church Extension is to bring the liberating gospel of Christ to all countries, by responding to inquiries and by presenting the vision of UFMCC wherever an opportunity arises, through media, literature and visitation, recognizing the cultural heritages of the people we challenge with our message of God's love.

(b) The Board of World Church Extension shall consist of the World Church Extension Elder who shall moderate the Board of World Church Extension and be responsible for the management of the UFMCC program of World Church Extension, and those persons appointed by the Board of Elders as Coordinators of Church Extension over geographical areas and jurisdictions for terms specified in World Church Extension policy. Coordinators of Church Extension shall be responsible for the implementation of World Church Extension programs and policies and shall be accountable to the World Church Extension Elder. The Board of World Church Extension shall report regularly to the General Council and the General Conference which must approve the Board's actions and policies.

(c) When sufficient interest and support exists, the Board of World Church Extension may approve church bodies in accordance with Article VI in these ByLaws.

(d) A church within a World Church Extension area or jurisdiction may designate any elected lay delegate to vote by proxy at the General Conference in accordance with provisions determined by the Board of World Church Extension. Representation to the UFMCC commission, boards, and committees, or task forces shall be by appointment of the World Church Extension Elder subject to the approval of the General Council.

(e) When a sufficient number of churches (as determined by the General Council and World Church Extension policy) within a geographical area or jurisdiction have demonstrated a willingness to work together and have shown the spiritual maturity and financial stability to carry out a collective ministry, such groups may apply to the Board of World Church Extension and the General Council to be recognized as a District within the UFMCC. Such application must specifically show the churches' ability to 1) compensate a District Coordinator, 2) furnish transportation and expenses of that District Coordinator to meetings of the General Council and General

conference, and 3) carry on the work of a District as defined in Article V.C. of these ByLaws.

(f) Tithes, assessments, and other funds from churches within a World Church Extension area or jurisdiction shall be maintained in an account within the national boundaries of those churches, and managed in compliance with national laws. Such funds shall be under the direction of the Coordinator of Church Extension, subject to approval of the World Church Extension Elder and Board of World Church Extension. Funds remitted to the General Council for World Church Extension shall be under the jurisdiction of the World Church Extension Elder and the Board of World Church Extension.

ARTICLE VI NEW AND SPECIAL WORKS, AND VOTING CHURCH BODIES

A. INTRODUCTION:

1. Within the UFMCC, all church bodies are referred to as churches.
2. The District Committee/Board of World Church Extension shall establish procedures and standards for admission of new works, commissioning and chartering of churches, subject to the approval of the General Council.
3. The District Committee/Board of World Church Extension commissions and is responsible for special works within their jurisdiction.

B. VOTING CHURCH BODIES:

1. COMMISSIONED CHURCHES: In order for a new work to be commissioned by the UFMCC, the new work must, by petition to the appropriate District or Board of World Church Extension, show a pledged commitment to: 1) uphold the Statement of Faith and the By-Laws of the UFMCC, 2) actively support the work of the church over the next year, 3) provide adequate financial support to carry out the work of the church over the next year, and 4) insure that those people signing the petition have a record of attendance at organizational meetings. The petition, to be submitted to the District Coordinator/Coordinator of Church Extension must provide a list of stated goals of the local church for the next year in worship, congregational care, evangelism, education, and stewardship. When the

District Committee/Board of World Church Extension finds that the petition pledges an acceptable level of commitment and support, the District Committee/Board of World Church Extension may commission the church for a period of up to one (1) year, renewable by the District Committee/Board of World Church Extension. Successive annual petitions for renewal should give evidence of continued growth and progress toward chartering.

2. CHARTERED CHURCHES: When a commissioned church has a stable membership which demonstrates: 1) a pledged commitment to uphold the Statement of Faith and the ByLaws of the UFMCC, 2) a willingness and ability to support a full time Pastor, 3) a willingness to provide to the limit of its ability for the expenses of its Pastor and lay delegate(s) to District and General Conferences, and 4) plans for continuing work and growth in the areas of worship, congregational care, evangelism, education, and stewardship, the District Committee/Board of World Church Extension shall review the church's petition and records and may request the General Council to issue a charter. Any exception to the support of Pastor/lay delegate expenses must be approved in advance by the District Committee/Board of World Church Extension. The District Committee/Board of World Church Extension may recommend further action by the church before recommending a charter. If the District Committee/Board of World Church Extension recommends a charter, it shall also recommend an effective date of that charter. Each District Committee may establish procedures for it to review all charters within its District at least once every five (5) years, and may develop standards by which charters within its District may be maintained. The World Church Extension Elder may require the Board of World Church Extension to review all charters within the World Church Extension areas at least once every five (5) years, and may require the Board of World Church Extension to develop standards by which charters in the World Church Extension areas may be maintained.

ARTICLE VII CHURCH MEMBERSHIP

PROVISIONS FOR MEMBERSHIP IN THIS CHURCH ARE DEFINED IN

ARTICLE III, SECTION C OF THESE BY-LAWS

A. MEMBERS IN GOOD STANDING: At least once a year the Board of Directors/local church administrative body of a church shall review the entire membership. Any member who does not have registered attendance, identified financial support, definite service contribution, and expressed interest and loyalty within the preceding period of six (6)

1 months to one (1) year may be removed from the roll of members in good
2 standing and placed on a list of inactive members. At that time the
3 Board of Directors/local church administrative body of the church shall
4 notify the member in writing that the member has been placed on such a
5 list and is not eligible to vote at any business meeting of the church.
6 After notification, if the member has not expressed further interest or
7 loyalty for a period of two (2) months immediately following, the Board
8 of Directors of the church shall have the authority, at their dis-
9 cretion, to drop any such member from the local church roll of members
10 in good standing. The member may be restored to the roll of members in
11 good standing of the congregation by a vote of the Board of Directors/
12 local administrative body of the church without a public reception into
13 membership.

14
15 B. FRIENDS OF THE CHURCH: A local church body may, if it desires,
16 accept into the church person(s) who, for one reason or another,
17 feel that they cannot become regular members of the church but who
18 support the goals of the church and want to be part of the work of the
19 church. Such people shall be designated as "friends of the church."
20 Friends may serve on appointed committees and may participate in all
21 activities of the church. Friends may not, however, serve on the Board
22 of Directors/ local church administrative body and may not vote at
23 congregational meetings. Friends shall not be considered in determining
24 the number of lay delegates which a local church body may send to
25 meetings of the General Conference of the Fellowship or District
26 Conferences.

27
28 C. DISCIPLINE: The UFMCC cannot condone disloyalty or unbecoming
29 conduct on the part of any of its members and friends; therefore,
30 the Board of Directors/local church administrative body of the church is
31 empowered to remove by majority vote any member or friend from the rolls
32 of the church or take such appropriate disciplinary action as it deems
33 necessary. Upon written request of the member or friend, the action of
34 the Board of Directors/local church administrative body may be subject
35 to review by vote of the congregation at its next regular business meet-
36 ing or at a special meeting which may be called and must be in accor-
37 dance with the provisions of the ByLaws of the Fellowship and of the
38 local church. Until the vote on appeal, the disciplined member will re-
39 tain membership, or a disciplined friend will retain "friend" status.

40 41 VIII 42 CHURCH SERVICES 43

44 A. Each local church body shall hold services of public worship every
45 Sunday. Other worship services may be held as determined by the
46 Pastor with the approval of the local Board of Directors/local church
47 administrative body. In regard to the worship services of local church

bodies, the sacrament of Holy Communion shall be offered each Sunday as well as at other worship services at the discretion of the Pastor. Holy Baptism may be administered at any appropriate service of the local church body - or at any other time - at the Pastor's discretion.

ARTICLE IX CHURCH MEETINGS

A. FELLOWSHIP: For the purpose of the transaction of business the UFMCC will hold a Biennial General Conference beginning in 1977. The time and place of this conference will preferably be determined and announced at the previous General Conference. Notice must be given in writing to all church bodies ninety (90) days prior to the upcoming General Conference. This General Conference of the UFMCC is that body consisting of credentialed clergy, Elders, District Coordinators, and lay delegates. The transaction of all business except procedural matters must be approved by a separate majority vote of the votes carried by lay delegates, lay Elders, and lay District Coordinators; and a separate majority vote of the credentialed clergy. A quorum shall consist of the number of lay delegates required to achieve sixty-six percent (66%) of the votes as carried by the total number of lay delegates eligible to attend from churches within the UFMCC (inclusive of lay Elders and lay District Coordinators), and sixty-six percent (66%) of the credentialed clergy of the UFMCC. No proxy and/or absentee ballots shall be allowed in any business meeting of this Fellowship, inclusive of General Conference, District Conferences, and local congregational meetings, except where specifically provided for in these ByLaws. All special conferences of the UFMCC can be called by a petition submitted to the Board of Elders by fifty percent (50%) of the credentialed clergy of the UFMCC and by the lay delegates carrying fifty percent (50%) of the lay votes eligible to be cast at a General Conference. Initiation of this petition may be by either the clergy or lay delegates. Such special conferences shall be governed by the same rules as those pertaining to the General Conference with the exception that written notice must be sent to all credentialed clergy and to all voting church bodies at least thirty (30) days prior to the special conference. The nature and purpose of special conferences must be stated in the petition and notices and must be written into the agenda of the special conference.

B. DISTRICTS: Between General Conferences, District Conferences must be held at least once, but no more than twice, yearly. A District Conference is that legislative meeting of all church bodies within the boundaries of the District. The boundaries of the District are established by the General Council. Thirty (30) days written notice of any District Conference must be sent to all church bodies within the

1 District. Voting rights at these conferences shall be determined in
2 the same manner as for the General Conference. A District Conference
3 quorum shall consist of fifty five percent (55%) of all credentialed
4 clergy and the number of lay delegates required to achieve fifty-five
5 percent (55%) of the votes as carried by all lay delegates eligible to
6 vote in the District Conference. Special conferences of the various
7 Districts of the UFMCC can be called by petition submitted to the Dis-
8 trict Coordinator by fifty percent (50%) of the credentialed clergy and
9 by lay delegates carrying a fifty percent (50%) of the lay votes eligi-
10 ble to be cast at that District Conference. The process may be initi-
11 ated by either the clergy or lay delegates. Such special conferences
12 shall be governed by the same rules as those pertaining to the regular-
13 ly scheduled District Conferences. The nature and purpose of special
14 conferences must be stated in the petition and notices and the agenda
15 must be limited to the purpose. Special conferences may also be called
16 at the District level or by other means as provided for in the Dis-
17 trict's ByLaws or Standard Operating Procedures.

18
19 B. LOCAL: Each local church body of the Universal Fellowship of
20 Metropolitan Community Churches must hold an annual congregational
21 business meeting, preferably during the same month each year. In order
22 to transact business no less than twenty percent (20%) of the members
23 in good standing must be present. Two weeks notice must be given in
24 writing to all members.

25 All special meetings of local church bodies can be called by a
26 petition submitted to the Moderator or other Officer of the Board of
27 Directors/local church administrative body. This petition must be
28 signed by twenty-five percent (25%) of the members listed on the roll
29 of members in good standing of the local body. Such special meetings
30 shall be governed by the same rules as those pertaining to the congre-
31 gational meeting. The nature and purpose of the special meeting must
32 be stated in the petition and notices and must be written into the
33 agenda of the special meeting. Special meetings of the local church
34 bodies may be called by other means as provided for in the local
35 By-Laws.

36 37 ARTICLE X 38 CHURCH FINANCES 39

40 A. The UFMCC adopts and teaches tithing as the scripturally affirmed
41 means of supporting the Church and its ministries, and as the
42 expression of good stewardship of time, skills, and money by individuals
43 and church bodies. Therefore, it shall be the responsibility of both
44 the clergy and the lay leadership of local churches to plan and imple-
45 ment programs of stewardship both to help persons grow in the grace of
46 giving and to fund the church's ministries. An offering shall be

1 received at each service of public worship in the local church, District
2 Conference, and General Conference.
3 B. The Board of Directors/local church administrative body shall
4 report all church receipts each month to the UFMCC and the
5 District, and with that report shall remit five percent (5%) of the
6 funds reported to the District and ten percent (10%) of the funds
7 reported to the UFMCC. Only bequests, building funds, or funds to meet
8 the immediate needs of persons in distress shall be omitted in calculat-
9 ing the amount due the Fellowship and District. The General Conference
10 shall determine what constitutes a building fund. A gift of money given
11 in lieu of goods in kind to a church outside of the United States would
12 not be included in funds to be reported. Report and remittance are due
13 on or before the tenth (10th) day of the month following the month being
14 reported.
15
16 C. Any bank or financial account in the name of any church body, Dis-
17 trict, or of the UFMCC, or of any subordinate group or body, must
18 require two signatures for withdrawals, one of which must be that of an
19 officer elected or a person appointed under UFMCC ByLaws.

20 21 ARTICLE XI 22 RESERVATION OF POWERS 23

24 All powers not delegated by these By-Laws are reserved to the local
25 church bodies.
26

27 ARTICLE XII 28 ADOPTION AND AMENDMENTS 29

30 A. ADOPTION: These By-Laws shall become effective immediately upon
31 adoption by the General Conference of the Universal Fellowship of
32 Metropolitan Community Churches and shall become binding upon all
33 members and organized church bodies within the Fellowship.
34

35 B. AMENDMENTS: These By-Laws may be amended or repealed at any duly
36 convened meeting of the General Conference. Such amendments or repeals
37 can only be effective if two-thirds of the duly authorized lay delegates
38 and two thirds of the duly authorized clergy attending vote in favor of
39 such amendments or repeals.
40
41
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PROCEDURES FOR SUBMITTING BYLAW PROPOSALS

Excerpted from the Report of the ByLaws Committee

Adopted by General Conference IX, August 1979

"Each by-law proposal submitted to the ByLaws Committee shall be on separate sheet(s) of paper."

This is requested as a courtesy by the Committee; it simply makes much easier the task of organizing the volumes of materials submitted.

"All by-law proposals submitted to the ByLaws Committee shall be sponsored by a District Conference or a Fellowship Board, Committee, or Commission."

In effect, this resolution removes chartered churches as an authorized source of ByLaw proposals. It is projected that through discussion at District Conferences, the ramifications of a proposal would be better examined before reaching General Conference. The District will also provide a source of testing on the advisability of a proposal and on the support it carries. The question might be asked, "What if a proposal couldn't pass in my District but would pass in another?" The answer is to request a church in that other District to sponsor the proposal to its District if the idea has support there.

All ByLaw proposals meeting the above requirements can be submitted to:

Chairperson

ByLaws Committee

UFMCC

5300 Santa Monica Blvd., Suite 304

Los Angeles, CA 90029

I. INITIATION OF CHARGES:

The judicial process begins when charges are brought as defined in the ByLaws (Article IV, paragraph B.1.D.)

II. INVESTIGATION OF CHARGES:

When charges are brought, a copy of the charges with documentation is to be sent to the Judicial Convener and to the person(s) charged. Upon receipt of the charges, the Judicial Convener shall designate two person to investigate the credibility of the charges, in a timely manner. If both investigators find that the charges have substance, a hearing shall take place within thirty days. If and when the charges are found to have substance, the individual(s) charged are to be placed on Inactive Status with the regular salary to continue until final disposition of the charges.

III. APPOINTMENT:

When the Judicial Convener is informed that charges are found to be substantive the Judicial Convener shall designate a three person Judicial Board to hear the charges. At the same time the Judicial Convener shall designate three persons to serve on a Judicial Board of Appeals. In selecting persons to serve in all of the above positions, the Judicial Convener shall be guided by these considerations:

(a) These persons are to be individuals of good standing in the UFMCC with recognized qualities of loyalty, commitment, good judgement, and impartiality.

(b) Geographic proximity shall be an important consideration.

All persons appointed by the Judicial Convener to serve in the judicial process are to be confirmed by the Board of Elders.

IV. HEARINGS:

The Judicial Hearing shall take place within thirty (30) days of receipt of the report of the investigation team. The hearings shall take place in the general location where the alleged misconduct took place. At the hearing, the person(s) charged shall have the right to hear and confront all witnesses. The person(s) charged is entitled to be represented by an advocate who must be a person in good standing in the UFMCC. Only first-hand evidence is admissible. A clear and accurate written and/or taped record shall be kept of the entire proceedings. The person(s) charged shall be entitled to an accurate and understandable copy of the same.

1 Within twenty-four (24) hours of the close of the hearing the Judicial
2 Board shall render a decision. Anything less than a unanimous decision
3 shall result in finding of "Innocent." A copy of the decision shall be
4 given to the person(s) charged, those bringing charges and the Judicial
5 Convener. The person(s) charged has forty-eight (48) hours to claim the
6 right of appeal.

7 8 **V. APPEAL:**

9 Upon receipt of written request for appeal, the Judicial Convener
10 shall initiate the appeals process which is to take place within
11 thirty days. The Judicial Convener shall designate an appropriate loca-
12 tion and time for the meeting of the Judicial Board of Appeals. The
13 same guidelines shall pertain to procedures as those outlined in the
14 section IV above.

15 Upon receipt of the decision of the Judicial Board of Appeals, the Judi-
16 cial Convener shall take the appropriate action to follow the directives
17 contained in that decision. The decision of the Judicial Board of
18 Appeals shall be final.

19 20 **VI. JUDICIAL CONVENER:**

21 The person designated by the Board of Elders as the Judicial
22 Convener shall be a person in good standing in the UFMCC and shall
23 function as the Chair of the Judicial Committee. The Judicial Convener
24 shall serve without compensation for a term of four (4) years. The
25 Judicial Convener shall hold no other position that would present a con-
26 flict of interest, i.e. District Coordinator, C.C.C.C., or Board of
27 Elders.

28 29 **VII. COSTS:**

30 The costs of the judicial process shall be the responsibility of
31 the UFMCC. The costs of preferring charges shall be the responsi-
32 bility of those bringing the charges. The cost of defense shall be the
33 responsibility of those being charged. However, persons may appeal to
34 the Convener if their inability to pay costs may prevent substantiation
35 or argument of charges or an adequate defense; and the Convener shall
36 then take up the matter with the Clerk of the Board of Elders.

37 38 **VIII. JUDICIAL COMMITTEE:**

39 A Judicial Committee of three (3) persons including the Judicial
40 Convener, who will serve as Chair shall be appointed by the Board
41 of Elders for staggered terms of four (4) years. It shall be the duty
42 of the committee to develop definitions of the judicial process and to
43 provide general oversight of the judicial process in the UFMCC.

NOTES

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